



A
DISCRIPTION
OF THE PERSIAN
MONARCHY
Now beinge :

THE
ORIENTALL INDYES.
*Thes. & other parts of the
Greater Asia, and
Africa.*

By
*Th: Herbert
Esq.*

Repetunt proprios quæque Recursus.

LONDON
Printed by Will: Stansby, &
Jacob Bloome.



An Abdall or Prêis 167

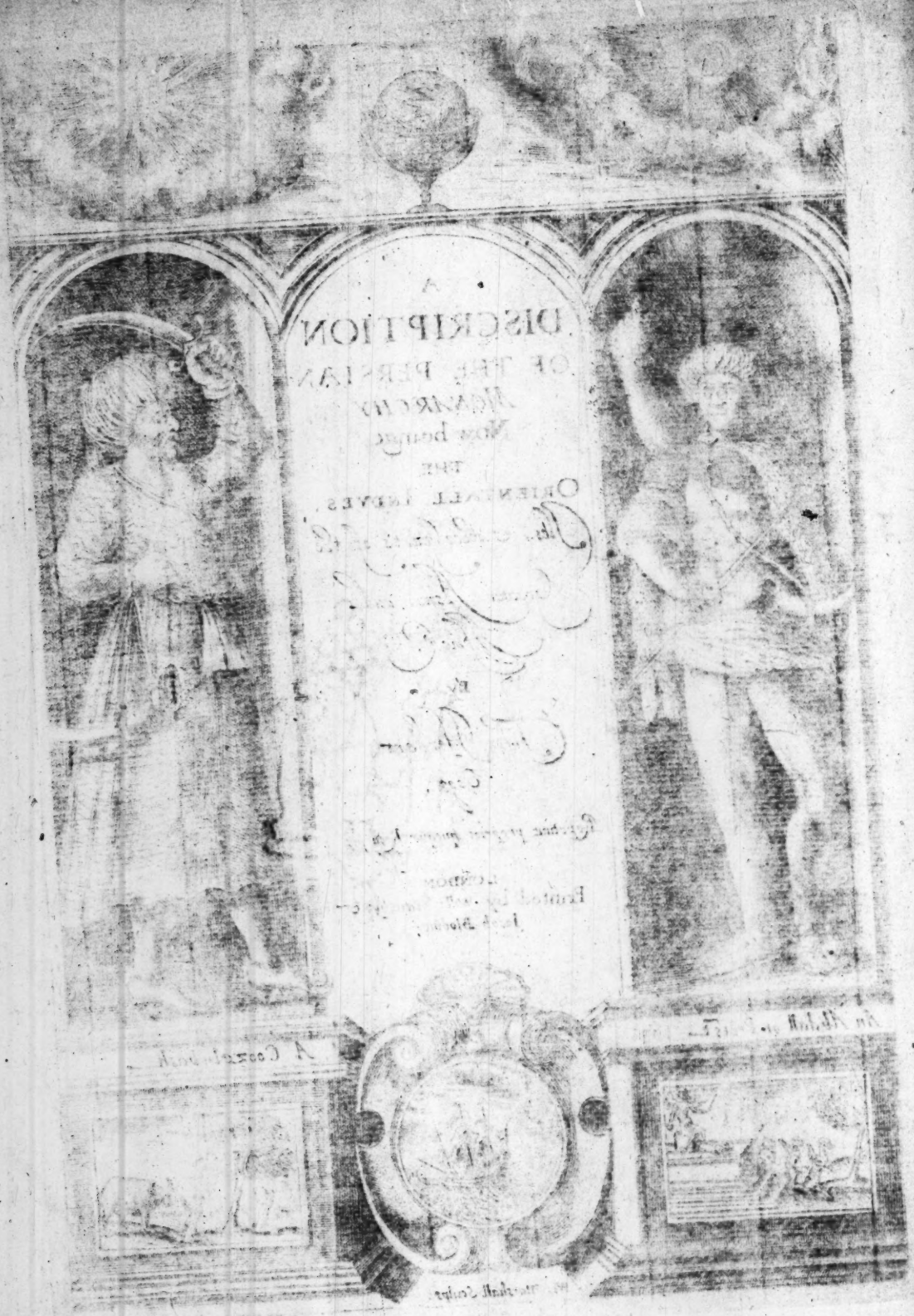


A Coozel-bash



W: Marshall Sculps:





A
DESCRIPTION
OF THE PERSIAN
MANUSCRIPTS
THE
ORIENTAL LIBRARY

By
J. G. LEWIS
Esq.
of the
Oriental Library
in the
British Museum
London
Printed by
J. G. LEWIS
1832

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1832

Printed by J. G. LEWIS

A
RELATION
OF SOME YEARES
TRAVAILE, BEGVNNE
Anno 1626.

Into *Afrique* and the greater *Asia*, especially
the Territories of the *Persian* Monarchie: and
some parts of the Orientall *Indies*,
and *Iles adjacent*.

Of their Religion, Language, Habit, Dis-
cent, Ceremonies, and other matters
concerning them.

Together with the proceedings and death of the three
late Ambassadors: Sir *D. C.* Sir *R. S.* and the *Persian*
NOGDIBEG:

As also the two great Monarchs, the King of *Persia*,
and the Great *MOGOL*.

By *T. H. Esquier.*



LONDON,
Printed by *William Stansby*, and *Jacob*
Bloome, 1634.

REFLECTION
OF SOME YEARS
ADVANCE
HARVARD COLLEGE LIBRARY
GIFT OF
PHILIP HOFER
JAN. 3, 1939



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Chicago, Ill.

TO
THE RIGHT
HONORABLE,
PHILIP,

Earle of *Pembroke* and *Mountgomerie*, Baron
Herbert of *Caerdiff* and *Sherland*, Lord *Parr*
and *Ross* of *Kendall*, *Fitz-Hugh*, *Marmyon*,
and *Saint Quintin*, Lord Lieutenant
of *Kent*, &c.

Lord Warden of the *Stanneries* in *Cornwaile*
and *Deuonshire*, Lord Chamberlaine of
his MAIESTIES House, Knight of the
most Noble Order of the Garter, and one
of his Maiesties most Honorable
Prinie Councill.

MY LORD:



Ood wine needs no bush :
but this Traueller wants a
Guide, and as vnder age, a
Guardian too: In the warres
a Beard becomes a Cap-
taine, and in trauaile yeares
doe well, at least some
yeares of discretion, to enable the looker on to
marke

marke the most remarkable things, and those
onely.

My desire to see, tooke away my sight, as it
fares with those who are suddenly taken with a
killing beautie, or gaze vpon the Sun. Yet some
glimmerings I haue obserued, like an ill-sighted
man, who sees with Spectacles or Perspectives,
the rather, that your Lordships protection may
haue the same operation on me, the Sunne hath
vpon barren ground, to call out some vselfull
herbe, and by vertue only of your owne influ-
ences.

At Tennis hee that takes not the first bound,
looseth the rest, but in a second or third place,
a man may be the Instrument of good: and I
care not what roome I fill vp, nor what po-
sture I stand in, so my Company be good and
the action Noble.

This casts me still vpon your Honours good-
nes, as the Patrone of Verrue, and my safeguard
both from the Ignorance of those who can
find fault at home, and the malice of such as
carpe at any rate, and condemne before the
Book be printed, it may be before tis ended: who
antidate their exceptions, and like Merchants
with their goods, enter them, before they ship
them: Such imprest money I doe not like, but
protest against it and the pay-master. Yet, why
should I feare haile or Detraction, when your
Honours fauour is my Pilot.

To

To belecue my selfe safe, is to be so: since Opinion strikes a great stroake in the iudgements and affaires of men, and that it is impossible in any subiect to find more safety or calmnesse for this poore Barque, which (I assure your Lordship) hath endurde many tosses at Sea, and is now tost on Land to be ploughed vp in long furrowes, and to beare the brunt of the coldest and hottest Aire, Summer and Winter censures. Which by the iust Temper of your Lordships good Name, (made surer by that discending Interest, you being our Chiefe) shall be thawed and made gentle vnto mee, who haue nothing more to boast of then your Noblenesse and the Title of

Your Lordships

humblest Seruant,

Th. Herbert.



NO sooner welcome home from travell, then
Coffer, thou dost put forth to Sea agen;
If not enough thou hast ventur'd life and goods,
But good name must be stak't: that boxe affords
The precious oylment; Is the die cast, must
At this one throw all thou hast gain'd be lost?
The Worlds a Lott'ry; He that drawes may win:
Who nothing ventur's, looks for nothing; Sin
Multiplies and shall thy honour barren be;
Lanch out and prosper, let not thy modestie,
Be counted a crime, or, if the fashion
Turne vertue into vice: thy observation
Shall an example be to moderne wits
Who choose not what is good, but what best fits
Their appetites; whose faith is much or none
By others fancies or digestion:
Thy iudgement rigg'd thee forth, made thee hoyse sayle,
Put thee to Sea, made danger sport, bewayle
Those who sit here to censure, and scarce know
Whether there be a Persia or no:
Sinke not thy Barque with feare, brave confidence
Fill thy swelling sayles; and may eu'ry sense
Ioy in its subiect; mayst thou better such
Who are content to iudge, and thinke it much
Better for them to buy thy Booke, and thence
To picke thy knowledge, at the small expence
Of the prise; many more there are t' improue,
But if thy paines be lost, loose not thy lone.
That Bottome tooke thee out, brought thee safe hither
And may it beare thee still; let no soule weat her
Tosse thee out of thy selfe, but as thy mind
May ean be in rugged way, so be kind
Vnto thy selfe, and as thy end is good
So must it thrine, if rightly vnderstood.

H. H.



To his vvorthy Cosen,

THOMAS HERBERT

Esquire.

WHen first thou traueledst I dissuaded, then
Fearing thy youth, hot Climates, faithlesse men.
This second journey on the Schollers Stage
I feare: not for the weaknesse of thy age,
But for the frozen Zone thou didst not see
Whence mystie wits may rise to darken thee.
But since thy first aduventure prou'd so well,
Proceed, *The Truth is great and shall preuaile.*



N*Ec te pœniteat duros subiisse labores
Aut operi insuetas attenuasse manus.
Dum iuga montis Aper, fluuios dum piscis amabit,
Dum Thymo pascentur Apes, dum rore Cycada,
Semper honos, Nomenq; tuum, laudesq; manebunt.*

To



To the Reader.

IN euerie Countrie, diuers wonders be
Not represented to the Eare and Eye
Of euery Native, thou hard doome forbear,
If from the Vniuerse strange names you heare.
Those very children whom one wombe doth frame,
Varie shape, nature, vse; to expect the same,
In euery worke, is Gods great worke to blame.
Since then Varieties please God and Men;
Thank him whose sweat and cost demonstrates them.

C. H.



AN ITENERARIE OF SOME YEARES

Trauaile, through diuers parts of *Asia* and
Africke. with the description of the
Orientall *Indies*, and some Iles adjacent.

Especially the Territories of the now

Persian Monarchie: included betwixt

Mesopotamia, Indus, and the

Caspian Sea.



His Iournall was taken in danger, which admits of no curioſitie, and craves but the ſame favourable light for Approbation, it was drawne by. Many ſtormes it has endured for company; but more hot dayes, which haue Sun-burnt my lines, as well as face. And though I am on ſhore, yet I feare, the Sea is not yet calme, for each Booke, ſent into the World, is like a Barke put to Sea, and as liable to cenſures as the Barque is to ſoule weather.

*Began in the
Yeare, 1638;*

When I landed, I thought to haue hoyſt ſaile no more; but Friends whoſe breath is powerfull, haue once more lanche mee into the deepe (and may it proue a faire gale) by commanding theſe rude and indigeſted notions from me, which being accompanied with truth and ſimplicitie (the ſoule of Hiſtorie) are then like the Elements, in moſt ſplendour and perfection when leaſt mixt and troubled with Quotations or Obſeruations of other men.

I challenge no thanks for what I publiſh, nor reward, becauſe I pleaſe

B

guilty

guilty to vnworthinesse, and all the imperfections you can throw vpon youth or haist.

None can thinke so ill of mee, as I doe of my selfe, the rather, that your pardon may flow freely, and worke a kind of miracle vpon mee, in raising my dead thoughts to life. And that my wel-wishers (who haue offered, a ciuill violence to friendship, in forcing my priuate satisfactions, into publique shame) may owne my faults, which must reflect vpon them, since in my obedience, I haue made all my errors, theirs.

More Authours I might haue vsed, and rendred my selfe, to some more vsfull in this way. But I was on my way to many Countries, and Travellers haue enough to doe with varietie, In men and manners, which make vp a Librarie to themselves, besides the scituations and present beings of Cities and Territories, seeming better then to labour in vncertaine stories, which not only perplexe the hearers, but beget incredulitie, oftentimes amongst the credulous.

My other trauailes into some parts of *Europe*, I could haue troubled you withall, but I loue not repetitions, nor to entertaine you with that from my selfe, I hate in others, besides, since all Trauellers, are subject to imputations of ynnuents. I had rather goe farre to fetch it, and send you farre off, to disproue it; then giue you libertie of condemning mee at home.

If my thoughts haue wandred, I must intreat the wel-bred Reader to remember, I haue wandred through many deserts, as to afford mee his helpe to call home my Itenerant Notions, to fixe them (by his fauour) vpon this Iland of Iles, *Great Brittain*: which like a reall Map of the whole World, containes the summe and abridge of all sorts of Excellencies, met here like Paralels, in their proper Centre.

At Sea I learnt to pray, though I was taught it from my Cradle; and he that is more giuen to swearing then praying, may see the wonders of the Deepe for his recouerie, and take the receipt from mee, with a *Probatum est*.

This will serue for induction, that the Reader dwell not vpon imperfinencies.

The description of our Sea passage, is enjoyned mee.

May 9. 1626. Vpon good Friday, we tooke ship at *Douer*, hauing six great and well-mann'd ships along with vs.

Next day we coasted by the Ile of *Wight*, where a sudden and violent gust of winde ore-charged vs, but in lesse then one houre, its fury was abated, and we enjoyed a happie blast, whereby vpon Easter day, being the five and twentieth of *March*, we lost sight of the *Lizard* point.

At our entrance into the *Spanish* Ocean (which was three dayes after) vpon the Coast of *Biscay*, wee descried seuen saile of great ships, wee bore vp to speake with them, imagining them Enemies and men of war, but they proued *Flemmings* and our Friends.

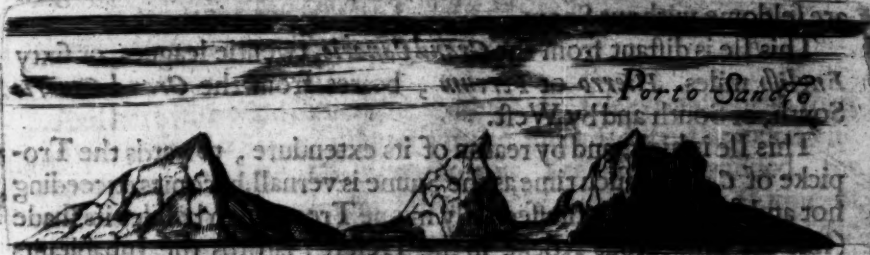
The nine and twentieth day we had verie raging Seas and tempests, but at night a gentle calme ensued, and on the thirtieth day wee gaue chase

to a *Turkish* Pirat, after halfe a dayes chase, we gaue him ouer, his ce-
leritie so much exceeded ours.

The first of *Aprill*, we entred the great *Atlanticke* Ocean, where a-
gaine a *Barbarian* man of waite at Sun-rising came afterne of vs; but
vpon better view he feared and fled vs.

The third of *Aprill*, early in the morning, wee had sight of the *Holy*
Port, belonging to the *Spaniards*, which lie at eight leagues distance,
gaue it selfe in this shape vnto vs.

A Pirat fled vs.



The sixt of *Aprill*, we discied the *Canary* Ilands in former Ages called
Fortunate, they are seven in number, the first, *Grand Canaria*; the se-
cond, *La Palma*; the third, *Teneriffa*; the fourth, *Lancarota*; the fift,
Hierro; the sixt, *La Gomera*; the seventh, *Foris ventura*; they are
now subiect to the King of *Spain*. These Iles were vnkowne in
Romes greatnesse, they were first discouered (as *Galvano* writes) by a
French Gentleman, called *Iohn de Breuancour*, Anno Domini 1417.
though some report it of another, and another yeare, Anno 1330. At
which time the Inhabitants were rather monsters then men.

They knew no God but Nature, were ignorant of the vse of fire, they
shaued their heads with flints and other stones. Their children were
giuen to Goats to sucke, they cultured the earth with hornes of Goats
and Oxen.

Their brutish
knowledge.

In *Grand Canaria*, of all things, they most hated the slaughter of
beasts which they accounted a vile and base act, and therefore impo-
sed it on their prisoners.

Their common
afflictions.

In *Gomera*, they vsed to haue their Wines in common.

In *Teneriffa*, they euer had two Kings, one dead, the other liuing,
they gaue adoration to all *Aetheriall* Bodies. Their Dead they walht
exceeding cleanly, put the carcase into a Cane or Graue; standing
vpright, a staffe in his hand, and a pale of Milke and Wine was placed
by him, good Coadiutors to his Imaginarie Pilgrimage.

Their diuinitie

These Iles were conquered by *Don Henrico Infant of Spain*, An-
no 1418.

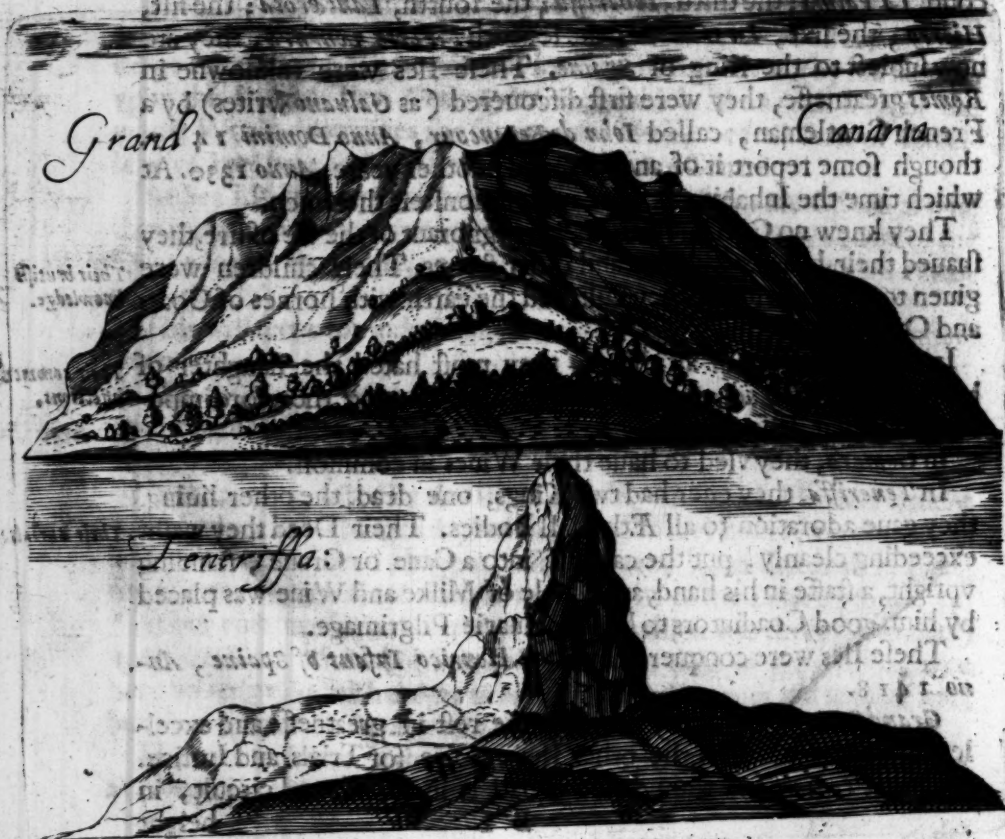
Grand Canaria at this day preceedes the rest in greatnesse and excel-
lencie; for thither all the other Iles repaire for Trials and Iustice.
Howbeit *Teneriffa* is thought to equall it in wealth and circuit, in
height

height I am sure it doth, and not it only, but any other Land in the World, allowing its immediate ascent from the Ocean. The high peak is by most Geographers reputed the highest in the World, by some said to be fifteene miles high: though a third part may well suffice to beget credulity and wonder. It is seene by Sea-men, in a Serene Skie, a hundred and twentie English miles, and serves as an apt Sea-mark unto Passengers. The top of this Peak or Pyramide (exceeding those artificiall ones, built by the *Egyptian Pharaohs* for their Sepulchres) by reason of their rare height and affinitie with the middle Aerie Region are seldome without Snow.

This Ile is distant from the *Grand Canarie*, twentie leagues, or sixty English miles. *Hierro* or *Ferrum*, beares from the *Grand Canarie* South, or South and by West.

This Ile is high, and by reason of its extendure, towards the Tropicke of *Cancer*, such time as the Sunne is vernall, becomes exceeding hot and scalding, & is blessed only in one Tree, which besides its shade (like the miraculous Rocke in the Desert) affords the Inhabitants fresh and delightfull water, which by a heavenly moisture distills it selfe, to the peoples benefite, the Ile having water no where else, that is potable.

The great *Canarie* gave its representation in this forme.



The twelfth of *Aprill*, wee had the winde high and large; so that on the fourteenth day we had the Sunne in our *Zenith*, his declination fourteene degrees, where note, that only then, when wee are *Nadyr* to the Sunne, we haue no shadow. And againe, whert as to all Inhabiters in the Temperate Zone, their shadowes are euer North in the Sunnes Meridian. When you haue past the *Zenith*, the shade becomes iust contrary, which made the Sun-burnt *Arabs* to wonder in their distant to *Europe*, as the Poet speaks:

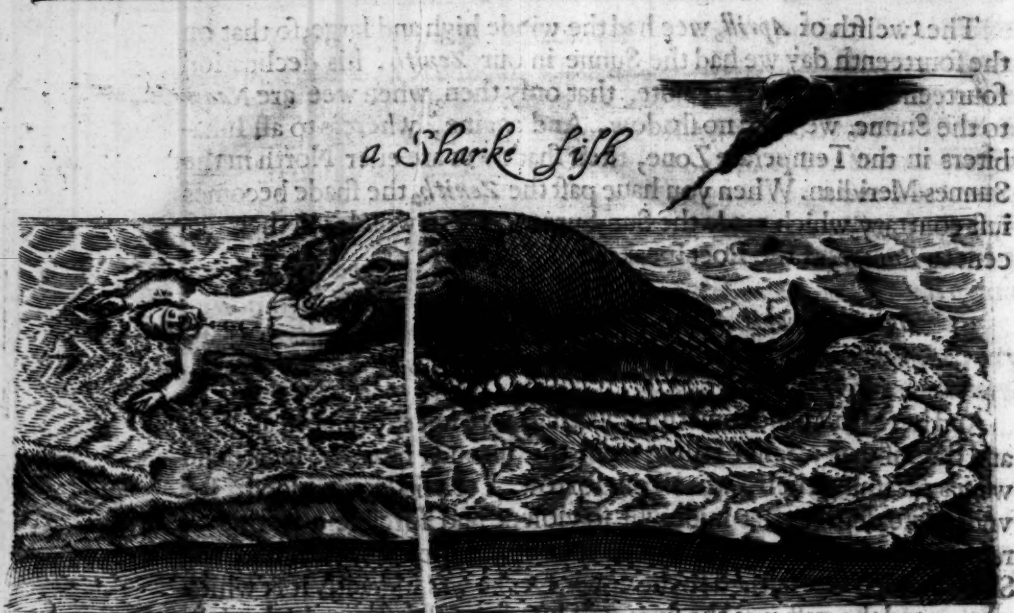
*Ignatum vobis Arabes, venistis in Orbem,
Vmbra mirati Nemorum, non ire sinistras.*

And here (the wind something abating) wee felt excessive heat, that, and the losse of a Sailer falling from the shrouds into the mercilesse waues perishing their, was all our sorrow. Yet a little was added, for vnder sixe degrees, at midnight so violent and forcible a storme of raine poured on our Ships, that in lesse space then two houres, the Skiffe, which was fastned to the vpper Decke was fild with it; & which aggrauated the gust, was the fury of Thunder and flashes, which mightily raged with the raine. Nor is this weather rare about the *Aequinoctiall*; by Mariners termed the *Tornadoes*: and is so vncertaine, that now you shall haue a quiet breath and gale, and suddenly an vnexpected violent gust, and storme, so fierce, that many times the ships will feele no helme.

Yet in my iudgement this is most unhappy to the Sailers, who in those raines hanging in their sailes and standing on the Deckes, after the action, commonly goe to sleepe (the weather being terrible hot) in their wet clothes, which stinke very much of that ill digested stowre, and thereby beget long diseases and mortall, as the Calenture, Scorbute or Scuruie, Feauers, Fluxes, Aches and the like: which (did they but forbear *Arack* or strong liquours, and shift themselves out of those nasty infectious wet clothes, when they take their rest) might be preuented.

And besides these, they should be wary, where and when they wash themselves: Many heretofore haue bene deuoured by ravenous fishes, such as iustly we call *Sharkes*, whose cruell appetite encourage them to deuoure men aliae; they are alwayes directed by a little speckled fish, called a pilot fish, by guiding their Monster-masters to a prey. Such attendants Lions haue; like little Dogges called *Jacks*, and here vnder sixe degrees, the aduenturous ship-boyes were in perill of those *Sharkes*, swimming so without heed, that some were in apparant danger.

The shape of which fish I haue here (though vnskillfully) portrayed for your better satisfaction.



In this latitude we were paralell to *Sierra Leoon*, a place in *Affrique*, strong and something more famous for refreshing that adventurous Captaine *Sir Francis Drake*, at his returne from Circumnavigating the Globe of the whole Earth, and note, that heere and along the Coast of *Guinea*, and *Bynnyn*, *Cape Palmas*, *Lopez Gonzalvo*, and the rest. The inhabitants are coale blacke *Moors*.

An English ship not long agoe, coasting out for discovery, here vnder the *Equinoctiall* and elsewhere he anchored, the *Negroes* repairing to our ship, earnestly desired one or two of our men to goe ashore, leauing hostage in our ship for their safe returne: two Englishmen allotted by the Captaine went with them, who were no sooner ashore, but thousands of the *Ethiopians* flockt about them, extremely admiring their Colour, so passing along, they were often presented with Flowres, Fruits, Toddy, and like things, and hauing in some measure satiated their immeasurable admirations, our men returned satisfied and safe aboard.

Idolaters;

The Inhabitants are Idolaters, knowing no true God, only what nature and force aimesth at: such are they, and such their customes and ceremonies.

And this is memorable, vnder sixteene degrees North, by which we trauelled, and close by the *Iles of Cape de Verde*, which head-land is commander of the small *Iles*; *Mayo*, *Bonanista*, *Sal*, *Vincentio*, *Jacoba* and *Fuogo*, discovered Anno 1495.

In old times, some thinke, these were the *Hesperides*, so famous for the Garden of golden Apples, conquered by *Alcides*, in despight of that hundred headed Dragon, engendred by aspiring *Typhon* and *Echydna*. The Hesperides.

Here was the sumptuous fabricke of *Antheus*, who was seuentie Cubits tall (as saith *Sertorius*.) Hee was thrice throwne violently to the ground by *Hercules*, and three times recouerd life, by the Earth his Mother, which seene by *Ioues* sonne, hee strangled him in the Aire.

The *Hesperides* were the daughters of *Hesperus*, and of the same Mother withall-bearing *Atlas*. Their names *Egle*, *Arethusa*, and *Hesperthusa*; which three are concealed in the three Iles *Majo*, *Sol*, and *Bonanista*: Howbeit some Authenticks haue reduced them to *Lixus* neere *Gibraltar*, where is the *Ne plus ultra*. Others as *Natalis Comes*, and *Pliny* say, the *Hesperides* were part in *Lixus*, part in *Meroe*, and the Red Sea, but that I allow not of, the too great distance arguing it. And *Dominicus Niger* ghessees them at *Berenice*, neere the *Arabian* Gulfe, where stands the Riuer *Lath* so warbled out by Poets. But we say they were here, and sixe in number, beought by Poets to be the *Atlantiades*, and daughters of *Atlas*, and *Hesperia* daughter of *Hesperus*, his brother, which sixe are named in the beginning of this superfluous discourse.

The one and twentieth of *Aprill*, because we had no wind, and lying so neere the Sunne, the weather was very sulphurous and raging hot, so that (albeit we had Deckes and Awnings to shade vs, and were almost naked) we could enioy no rest, nor eate, drinke, lie still, or what else without excessive sweating day and night.

This calme and immoderate heate continued with vs seuen dayes, only on the fve and twentieth day, when *Phœbus* was in his height and glorie, a long spout of stinking raine Pyramide wise, dissolued it selfe very neere vs.

This hidious *Cataract*, as I conceiue is exhale by the Suns powerfull Attract, and conuerted into an ill congested Cloud, wanting height and heate, is forced into a violent eruption, which dissolued by the penetrating Sunne, effudes it selfe altogether (whence it had beginning) into the Ocean, and with such fury, that many times great ships, are sunke or dasht in pieces by it, and when the raine is spent, out of that Cloud is issuant so forcible a whirle-wind, as breeds feare and admiration; the wind and raine so impetuously tormenting the Seas, that sometimes the surges or Sea-flashes doe rebound to gallant height.

Vpon *May* day, we crost the *Æquinoctiall*, the Sunne then being in the seuenteenth degree, thirtie one minutes, Northerne declination and in the nineteenth degree of *Taurus*. Æquinoctiall Line.

The *Æquinoctiall*, is an imaginarie Circle, diuiding the World into two equall parts, and is equidistant from either Pole ninetic degrees.

Vrsa minor,
Holy Crosse.

grees. For the *Aequator* is Horizon to both Poles, and note that at two degrees, South declination, we lost sight of the Pole-star, which is of a third magnitude, and fixt in the tip of the little Beares taile.

The sixt of May, wee past by the Ile of the *Holy Crosse*, or *Santo Croix*; euery houre expecting those Anniiuersarie winds, called by the Sea-men and *Portugals*, *Monzoons*; the property of which wind is to blow constantly one way, sixe moneths, and the other way, the other halfe yeare. Whereby the Merchants and Sea-men are bound to a limited time to imbrace them, otherwise the passage to the *East Indies* is very difficult and vncertaine.

Now how preposterous, the Yearre and Winds were else-where in the World, I know not; this I know, that nothing is more inconstant than the Winds. The *Monsoon* proued our Antagonist, whereby our passage to the *Cape of good Hope*, became of six weekes longer continuance than our Captaine looked for, and were forced to runne into much more longitude, than was desired.

The eight day, we were vnder eight degrees ten minutes latitude, and neere the Lands of *Monomotapa*, the *Brazelian Coast* in *America*, siding vs to the West.

The Continent here in *Africke*, we call *Congo*, *Manicongo*, *Loanga*, *Monomotapa*, *Benamotapa*, *Angola*, &c. all which Territories you must passe by, ere you view the vtmost Promontorie of *Africke*, the *Cape of good Hope*.

Some attribute the Discouery of these Countries, to *Bartholomew de Dios*, and others to *Vasco de Gama*, who sailing about the Cape, called it first *Tormentozo* (by reason of those great and continuall stormes vsually their) he was seruant to *Iohn* the Second, and thirteenth King of *Lusitania*, or *Portugall*.

Extreme Paganisme.

In *Angola* the people are fearfull blacke; their Religion is Ethnick; their Idols are of great esteeme amongst them, and called *Mokisso*, generally they are so wedded to Superstition, that some adore the Deuill in forme of a bloudie Dragon. Others a Ram-goat, a Leopard, a Batt, an Owle, a Snake or Dogge, to whom they ceremoniously kneele and bow vnto, groueling then vpon the Earth, they throw dust on their faces, and offer Hearbes, Rice, Rootes, Fruits and such like, which is deuoured by the Witches, a Monster not a little feared and esteemed of amongst these Deuillish Sauages.

The



The Female Sexe against the appearing of the New Moone, as
semble vpon a Mountaine, where turning vp their bare bummes, they
contempruously defie Dame Cynthia, who hath this despight, only
for being causer of their monthly Fluxes.

They esteeme much of nouelties, amongst which, Dogget are of
especiall value with them, Insomuch, that twentie slanes haue beene
sold, for an European Dogge. Their Goine are beades of glasse, shels,
stones, and the like. Their Burials thus. They first wash the dead bo-
dy, paint him, clothe him, and so conueigh him to his Dormitorie,
which is spacious and neat, wherein they bury his Armolets, Brace-
lets,

The Moone de-
rided.

Dogget esteemed.

The Goine

Buriall of the
people.

lets, Shackles and such Treasure, concluding their Ceremonies with Mimicke gestures and ejaculations: which, with the Sacrifice of a Goat, vpon his Graue, puts a period to their Burials.

In *Loanga* and towards the Mountaines of the Moone or *Zair*, (whence seuen-mouthed *Nyle*, deriues his Origen drawing his discent into the Mid-land Sea) their Ceremonies for the Dead are these. They bring the Bodie to an Idoll Altar, where placing it, they pacifie their Dieties with the Sacrifices of two Goats and a Ram, which are slaughtered, at the foot of their *Pagothaes*: the bloud they giue vnto the Deuill, the rest they bestow vpon themselves, all the deceased mans kindred in thirty miles compasse assembling to grace his Funerals: and ere they depart, they repaire vnto the Sepulchre, most part of the night vsing *Threnodies* and dolorous complaints, each day reuelling and making pastime.

Bloudy inhabi-
tants.

Next these, inhabit the *Angiques*, a Nation endued with many temporall benefits, as wealth, health, gold, strength, valour, and the like, yet want these the vertue to make them ciuill, for though they abound with Natures blessings, yet they delight in eating mans flesh, more then other food. And whereas other people, infesting them, content their appetites with the flesh of their Enemies. These barbarous *Angiques* couet their friends, whom they imbowell with a greedy delight, saying, they can no way better expresse a true affection, then to incorporate their dearest Friends and Couzens into themselves, as in lone before, now in body vniting two in one, a bloudy Sophistry.

They haue Shambles of men and womens flesh, ioynted and cut in seuerall Morfels, and some (weary of life) voluntarily proffer themselves vnto the bloudy Butchers, who accordingly are sod and eaten.

Good Archers.

They are so expert in Archery, and agile, that they can shoot a dozen Arrowes on high, ere the first touch ground.

Although they trouble themselves but little in deuotion, yet doe they circumcise Males and sometime Females.

In adding to their beauties, they haue two or three flashes in the face, and (if to any) they giue reuerence to those two glorious Planets, Sun, and Moone, whom they suppose to liue in Matrimony.

These and other black-faced *Africans*, are much addicted to rapine and theuery, they will commit a villany sooner in the day then night, least Moone and Starres giue testimony against them. The Deuill is no stranger amongst them, whose Oracles they vse, to offend an *Amazonian* people neere them, valiant, though naked, and not fearing them, as *Odo. Lopez lib. 2.* speakes of them.

The foure and twentieth of May, we were vnder nineteene degrees and thirty one minutes of South latitude, where one of the Saylers espying a Bird finely called a *Zaaby*, hee mounted to the top-mast and tooke her. The foolish quality of which Bird is to sit still, not valuing danger, which Bird I haue here simply depicted as you see.

Our



Our obseruation was three minutes above thirty degrees, and early our Admirall descried a Saile, and immediately made towards her with his Barge and long Boat with eighty men. After two leagues pursuit, they knew her for a *Portugall* Carrack of aboute fifteene hundred tunne, she knew her weaknesse for fight, and on the night escaped vs, though we diuided our selues all night, some of our five ships hoping to meet her. On the seuen and twentieth day we againe espied her, but after a little chase, shee got from our view againe, her iourne lying vnto *Goa*.

The last of *May* after a storme wee cut the Tropique of *Capricorne*, the vtmost limit of *Apolloes* progresse, and note that vpon *May* day we crost the *Aequinoctiall* Circle, and the last of that moneth the Tropicke.

The first of *Iune*, we had declination of twenty foure degrees, forty two minutes: the Sunne then being twenty three degrees eight minutes North, in the twentieth degree of *Gemini*.

In this latitude we had many sudden gusts and violent stormes, and so contrary, that we could not hold our direct course, but were driven to lee-ward a hundred leagues vpon the Coast of *Brazil*, twenty five degrees of South latitude, and neere twentie seuen degrees of longitude from the *Lizard*.

On the seuenth of *Iune*, wee once more got sight of the Carracke, and lost her for euer, in two houres after, but heard that she recovered *India*, a moneth afore vs. Our course was East South-east, and foure dayes after we had twentie foure degrees of latitude, our longitude much varying from the Cape.

In the morning Watch, wee enioyed that desired *Passage*, so long kept from vs, but it came too fiercely to vs, for veering about, it comerted it selfe into extreme fury, in such horrible blasts and stormes, that

the Mariners became exceeding fearefull, the Cape or Promontorie of good Hope, being so neere vs.

The winde so impetuously raging, that Heauen and Sea seemed vndeuided, the surges so sublime and terrible, that all these foure dayes incessant Tempest, our Fleet lay a hull, without any saile, driving whether *Eolus* and *Neptune* pleased, each shifting for its owne safetie, wee lost each other, not meeting againe till we rode in the *Souldania* Bay.

On *Midsomer* day our observation was thirtie foure degrees of latitude, and twentie five degrees of longitude, wanting three degrees of longitude from the Cape.

The last of *June* we raised the *Antarticke* Pole, thirty five degrees of longitude, and twenty six degrees, the variation of the Compasse three degrees, our course South South-east, the Sunnes declination twenty two degrees, twenty six minutes, and twenty two seconds, in the seuenth degree of *Gemini*.

The seuenth of *July*, very early we descried land, which proued (as we desired) that great Promontory, the Cape of good Hope. The Land at twenty leagues distance) gaue it selfe very high.

That night not fauouring vs, we cast anchor afore a little Island, which is by Seamen called *Camp Ile*, where we landed & kild some conies, they are greater then any in *England*, and something resemble a wilde Cat, they eat waterfish and bad, and had they not so good a sauce as hunger, I perswade my selfe they would not be commended.

This little Ile is distant from the mayne, fourteene leagues.

Neerer the road (is another small Ile) seven leagues at most distant from the Bay, tis now and hath time out of mind bene called *Penguin* Ile. So called from a number of birds white-headed and blacke intermixt, which bird is rather participant with the water then land, yet uses both, her diet is at Sea (where shee feeds and dines rarely) her nest ashore where she breeds and rests: they have wings, but flie not, they are better to satisfie the Curious, then to feed the stomacke, except Oyle be delightfull to it.

And indeed the Analogie of the word induces me to imagine, some aduenturous *Cambrian* first arrived here, memorizing it by this name *Penguin* in the *Brittish* Tongue, Etymologizing so much.

And can any thinke such a rare place could be buried in obscuritie, till the yeere 1497. by *Bartholomew de Dias* afore-named.

Many we know allude the Discovery of the West *Indies* to *Columbus* and *Americus*, though others know they had an Antecessor from whose Writings and Plats they had their illuminations.

But will any honest man deny the first Discovery of all to the honour of our Welsh Prince *David ap Owen Gwyned*, who liued Anno 1169. and if his Actions, extended so farre as to this Cape, who will envie him. I cannot proue it, but this we can, that he is eclipsed too much in his Honour, wanting a fit pen to declare his towardnesse and Trauailes.

David ap Owen Gwynneth, who descended from Prince Rodorick the Great, from whom the Herberbs are issued.

The

A Pen-guin.



The eleuenth day of *Iuly*, wee came to Anchor in the *Souldania Bay*: at the *Cape of good Hope*, which Cape by reason of the continuall tempests about it, was by *Vasco de Gama*, denominated *Cape Tormentoso*, but since by the *Portugals De Buona Esperanza*, for this reason that it being the halfe way into *India*, when they recover this Cape, they are confident of a good Voyage. Many having perisht to arrive at it, and more forced backe, and lost their passage: besides the good water and refreshing here obtained.

A Description of the Cape of good Hope in *Aethiopia*.

THe *Cape of good Hope* is a Promontory in the utmost point of *Africa*, (though the *Needle Cape*, or *de Aguillas* seeme to branch out more Southerly, it elevates the *Antarcticke Pole* thirty foure degrees three minutes latitude, and has longitude from the *Meridian* of the *Lizard* about twenty eight degrees.

To what peculiar Potentate it belongs, I dare not determine, finding each Towne and Canton governed by peculiar Captaines, though to say truly they have neither Order, Policie, nor Religion.

If I should appropriate it vnto *Prestor Iohn*, Emperour of the *Abizines*, tis a question if hee would owne it, the two places so remote, and the Inhabitants so indomitable, if to any, our King has most right to it. Captaine *Fitz-Herbert* some yeares since taking possession of it for King *James*, calling the ascent to the *Sugar-loafe* and *Table*;

two

two Hills so named) King *James* his Mount, and another dedicated to Prince *Charles*, our now most gracious Soueraigne.

Nor is the Land, not worth the challenging, for in all my life, I never saw ground more pleasant for view, or healthfull for vse. *September* is their Spring, the same time being Autumne in *Europe*.

The ground by *Floraes* mellifluent vertue, was ore-spread with Flowres which only Dame Nature trauels with: Art, nor knowledge haue no being amongst these Canibals; nor were *Tempe* and *Alcedilion*, but Emblemes of this *Elisium*.

Quamuis enim momosa appareat, & collibus multis distincta, interim tamen multis vallibus, syluis, pratiisque decorata est, gramina & flores suavisissime olentes, magna copia producit: Cernosque & feras, & Leones multo numero nutrit, quae omnia visu & aspectu longe incundissime existunt.

Præterea limpidissimis fontibus scattet quamplurimis, qui non sine gratissimo susurro, de montibus altis prorumpentes, fluminibus sese passim insinuant, & cum eis postmodum in mare exonerantur.

A Description of the Sauage Inhabitants.

THe people are of a swarthy darke colour (I cannot say complexion) well limmed and proper, nor want they courage (though discretion) to their limmes.

Their heads are long, their haire curld, and seeming rather wooll, then haire; tis blacke and knotty: no part of their attire shewing like varietie, in shape and manner: some shauē one side, and leaue the other long and curled. A second shauē all off (one tuft, a top excepted) a third makes five tufts, the skull shauē betweene: others haue a little haire before, bauld else-where, not vnlike occasion.

Some in opinion, finer then the rest, hang their haire with brasse buttons, pieces of Pewter, spur-rowels, or what else the mirthfull Saylers exchange for Ostrich-egge-shels, Tortoises, Wood-forrell, Beeues, Mutton, or the like.

Their eares are long and made longer by ponderous bables, they hang their, extending the holes to a great capacitie, some put a long linke of Brasse or Iron, others Chaines, Glasse, Blew stones or Bullets in them.

Such as want that treasure, make vse of singles of Deere, beaks of Birds, Bels, stones of Dogges, or wilde Catts: of which fopperies these *Troglodites* esteeme so much, as we of Gold, Pearle, Amber, or the like.

About their neckes (for I omit their flat noses, and blubbered lips,

bigge

bigge enough without addition) they are ornified with long brasie chaines, or hoopcs, of Iron, such as Mariners affoord them.

Others make shift with Tortoise shels and legges, with greazie thongs of leather, wreathes of grasse, birds guts, and some with Feathers.

Their armes are loaden with pride, such make the Iron shackles, beades, twigges of trees and brasie Rings. The women imitate (or Ape) the men.

Both men and women hidiously cut and slash their flesh in sundry formes, their browes, noses, cheeks, armes, breast, back, belly, thighs and legs, are pinckt and cut in more admirable (then amiable) manner.

They contemne apparell, not comparable to the antiquitie of their weare, Gold, they value not as Gold, but for its colour.

Their clothing at best is a stinking beast skinne, the haire inuverted, reaching from head to waist: and as a couer to their modest parts, they gird themselues with a peece of raw leather, and fasten a square peece like the backe of a Gloue, to it, which almost hangs so low as their pendants.

Most haue but one stone, the other is forced away in their infancie, that *Venus* allure them not from *Pollux*.

Their bummes and legges are naked, some only haue a broad peece of leather, which helped by a small string, is fastned to their feet, which too, when they come into a strangers company, they vsually hold them in their hands, whereby their feet may haue the greater liberty to steale, which with their toes, they practise and can performe most cunningly.

During the night, they sleepe round a fire in the open fields, the fire secures them from their watchfull, and hungry Neighbours the Lions (who are so familiar and bold, that one aduentured into our Tent, and stole some of our Diet, though the Sentinell with his Musquet acrocke was set to guard it) their stomackes, diet, enmitie, and policie are almost equall.

In darke weather the Lions vse subtilty to catch and eat the Sauages. In the day time they digge pits, couer them with boughes, and traine the couragious Lions thither, where they receiue destruction, eating them to day, who perhaps were Sepulchres to their friends or parents the day before.

These wel-bred people, descend each morning from the Mountains, adorned with two or three raw guts of Cats or Lions, seruing for chaines or neck-laces, and break-fast too: and in their actiue complements, salute, eating and speaking both together.

They are very ceremonious in thanksgiuings, for, wanting requitals, if you giue a woman a peece of bread, she will immediatly pull by her flap, and discouer her *pudenda*. A curtesie commanded them, I suppose, by some *Dutch*-ill-bred Sayler, fortaught it they are, they say, by Christians. And English men, I know, haue greater modestie.

The

The female sexe are for the greater sort excised in their hidden parts, but the men know no such custome, for in place of Circumcision, they pull away one stone, fearing to beget too many children. Those few not knowing well how to be ordered, amity; extending their not to his Neighbour: where though all be *Meum*, *Tuum*, yet they want all, rapine and cruelties, are so practised in generall.

These *Troglodites* live sometimes vnder ground, at other, in mansions like to *Ouens*, round and without furniture, a whole Tribe vsually live, associate, commit villanies, feed and sleepe together, the ablest in force swaying over the other.

Their words are sounded rather like that of Apes, then men, whereby its very hard to sound their Dialect, the antiquitie of it whither from *Babell* or no. The qualitie, whither beneficiall or no, I argue not.

For the Readers content I have noted some of their Language, which I have writ so neere as I could pronounce it, their pronunciation is like the Irish: their customes not much vnlike the rude ones, of antique times. Their numbers exceed not *Ten*, (like those, in some part of *Madagascar*) such as follow.

Istwee, is one. *Istum*, two. *Istgunny*, three. *Hackey*, foure.
Croe, five. *Istgunnee*, sixe. *Chowhawgh*, seuen.
Chishow, eight. *Cusho*, nine. And
Gheshee, is ten.

A Knife, *Droaff*.

A Quill, *Guasaco*.

A Hat, *Twubba*.

A Nose, *Tweam*.

A Sword, *Dushingro*.

A Booke, *Bueem*.

A Ship, *Chichunney*.

Water, *Chtamney*.

Brasse, *Haddechereef*.

A Skin, *Gwummey*.

A Bracelet, *Whohoop*.

Egge-shells, *Sun*.

Seales, *Harkash*.

A Woman, *Traqueosh*.

Bread, *Bara*. Giue me, *Quoy*.

The Genitor, *Gwammey*.

Mens stones, *Wchraef*.

The wombe, *Wchieep*.

Paps, *Semigwe*.

Yard, *Istcoom*.

One word of their food, tis dead Whales, Seales, Grease, raw Puddings, or mans flesh, which rather then want they will digge Christians out of their graues.

They delight to dawbe and make their skin glisten with grease and char-cole beat together, which when halfe dried, they then indent it with their fingers. In a word, they haue all trickes possible to disfigure themselves, and to proue their Patrimony and Reuerfions in *Acheron*.

And

And comparing their imitations, speech and visages, I doubt many of them have no better Predecessors then Monkeys: which I have seene there of great stature.

The women give their Infants sucke as they hang at their backs, the vberous dugs stretched over her shoulder.

And though these Sauvages be treacherous, yet doubtlesse they esteeme more of an Englishman then of *Portugall* or *Flemming*.

This is sufficient to speake of the Inhabitants. I will adde one line of the Bay, and so goe on.

A man and woman at the Cape of good Hope



Souldania bay

That the deceased men such as haue the Scuruy, Achés, &c. so soone as they taste the shore, and eat three-leaved-grasse, fresh meate, or the like, and bathe: they become whole and frolicke, in small space, as above three hundred in our company found benefit in.

Many rarities might be obserued, in what probably the earth affords them. Beasts abound amongst them, brought from more inner parts of *Africa*, they traine them so to obedience, that with a Whistle they will make an hundred of all sorts of cattle follow them. Which when they sell (for Iron Beads, Looking-glasses, &c. vnto Sea-men) running away so soone as they haue receiued their bargaine, and with a call, all the sold beasts will follow them like Dogs, and vse it so oft that now the Saylers tie them to a stake, so soone as they haue bought them. Here are many rare sorts of Birds: Many we saw sold, one onely I haue drawne, which though vnworthy the labour, yet in that with vs they are not, and the colour of their feathers so excellent Crimson and White: with other colours, that they may compare with Birds of Paradise.

Pasche = Flemingo.



The ninth of *Iune*, wee weighed anchor, bending our course towards *Madagascar*, at the doubling of *Cape Falso*, *Boreas* spake lowdly and bid vs expect a storme, and this memorable, that about this remote Land, you shall see a small blacke Bird long and sharp-winged, constantly flying vpon the surface of the Ocean; vpon view of this Bird (which Sea-men improperly call *Devils Bird*) an infallible tempest and storme in lesse then two dayes, assailes the ships. By which forewarning they haue the benefit of preuention; and Gods mercie is yet

more

more, that after a storme, when the shippes are tossed they know not where, wanting their steerage, forty or fifty leagues from Land, they see many *Pantado* Birds (so called from their Colours) flying about them. Whereby we know our being neere the shoare, for in no other part, are those Birds resident, and the like benefit is vpon the *Indian* Coast. For they know assuredly by many Snakes, swimming vpon the Seas, they are not farre distant from the shore, no where else do these signes appeare. And about the *Cape Sargassoes* and *Trumbaes* floate fifty leagues into the Seas, eradicated by foule weather, which likewise giues knowledge to Mariners in stormes whereabouts they are driven.

The three and twentieth of *Iuly*, the storme increased, the Seas sweld extremely, our surging waue about the rest, hit our broad-side so compleatly, that it turned our ship about five points of the Compassse at one push, giuing a cracke like a Canon.

The eight and twentieth day, the Winde veered about, and the Seamen steered East North-east.

The seuenteenth of *August*, the Winde being East by North, our course was North North-east. So on the eighteenth day wee crost the Tropique of *Capricorne*, hauing *Soffala* and *Mozambique* on the left side, and *Madagascar* on the right; the Sea thereabout hauing a great and insensible current.

Trop. of Capric.

Madagascar.

M *Adagascar* was discovered by the *Portugall* vpon *Saint Lawrence* day, and by them therefore denominated *Saint Lawrence*.

This Ile is one of the greatest in the Vniuerse, its extendure is from *Cape Roma*, vnder the Tropique to sixteene degrees of latitude from the *Equator*, tis in length a thousand English miles, the breadth, in some part affording two hundred and thirty miles. The best knowne Bay is that of *Augustine* where our ships ride.

The Inhabitants are exceeding blacke; haue limbes of great strength and composure. Both sexe goe naked, a linnen cloth only about their middles, which stiles them modest.

They vse pinking and cutting their brest and faces; and dilate their eares much, by those massie weights they fixe there.

Gold and Siluer is of no value amongst them; but the beads of Aggats, Bracelets, Glasses, Bels and such like, they esteeme well of.

They haue cattle both great, many and good, yea, and good cheape, for a Bead or two of two-pence value, wee buy sheep and beecues of good bignesse and taste, the sheepe here (as in *Abrabia*, *Syria*, and

Persia)

Persia are as heavy in their tails, as bodies: some weighing sixteen or twenty pounds. And for Pins and Needles, Bells, Glasses, and such like, they returne Bees, Goats, Sheepe, Hens, Egges, Milke, Tamarinds, Coco-nuts, Palmes, Orenge, Lymes, Lemmons, Plantaines, Toddy, &c.

The *Madagascars*, are more addit to *Mars* then *Mercury*.

They are given much to warres, and their owne Ile affords it them; they know accurately how to iaculate their Darts of blacke Ebony barbed strongly and workmanlike, they vse long Pikes and Targets of great length and defence.

Their Religion is Paganisme, yet Circumcision tels vs, they have heard of *Mahomet*, some report of them, they neither pray, nor fast, nor feast: each calls the dayes by severall names.

They are of great stomachs in both kinds, no name terrifies them save *Tairvaddai*; which name in times past was wont to scare them more than thunder.

They live more by fishing then Agriculture, *That is* commands them more than *Ceres*.

They hate Poligamy, yet affect copulation too early, the youth scarce knowing twelve, the maid ten years in the World, the title of Virginitie.

Theft and Adultery they punish severely (Nature hath taught it them) and whiles the better sex seeke prey abroad. The Women (therein like themselves) keepe constant home; and spin.

The Ile abounds with all good things necessary for mans vse, as Copper, Gold, Iron and Silver. Cotten they have store of, but most vberous in Fruits, the Aery *Camelion* and fiery *Salamander* are frequent there.

Here (as where not) they much delight in novelties, and dancing many times, a great multitude passe together, and in *Meanders* turne and winde themselves, now beating, then clapping their breasts and hands. So with their Fleet they spurne the yeelding lands; oft forcing the Spectators further off. During which, the women with chanting melodie, lift vp their hands and eyes, conioyning feet, in true measures, equall if not exceed the men in their more laborious treadings.

They curle their haire and are proud of it, they loue to make their bodies shine with melted grease and tallow.

Numbers.

Their Arithmetick is soone attained to, their greatest number, not exceeding ten. They are cald, *Iso*, one. *Tone*, two. *Tello*, three. *Effad*, foure. *Fruto*, five. *Woubla*, sixe. *Sidday*, seven. *Fonlo*, eight. *Mato*, nine. *Nel*, ten.

Townes of note are *Roma*, *Augustine*, *Point Antogil*, *Antabosta*, *Santo Iacobo*, *Matatana*, *Angoda*, *Herendo*, &c.

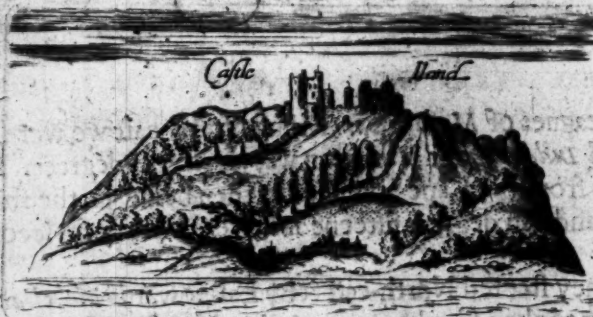
Nine

that fifteene, fourteene, twentie two, twenty foure, thirtie three, thirtie five, and fortie farhomes.

Next morne we perceined the Coast of *Mozambique*, which in this forme at Sea appears vnto vs, vnder seuentene degrees, thirtie seuen minutes of latitude, and twentie degrees twentie minutes of longitude: our variation thirteene degrees fiftie two minutes, heere the current is very violent, and sets, I thinke, South-west.



Leaving that Coast, wee saw another small Ile sixe leagues North-east from the other land, full of *Palmito* trees, where being becalmed, the current set vs twenty leagues in twenty foure houres, this Ile is called *Castle Ile*, and lies vnder sixteene degrees, thirty minutes of latitude, and of longitude twenty one and twentie eight minutes. The shape was this.



The seuenth of *September*, wee descried an Iland called *Maottey*, situate in view of some three other (placed at the South-end yet out of view of *Madagascar*, *Mohelia*, *Ioanna* and *Chomroe*. *Maottey* rises very high with a Peake or Pyramidall Spire, East as you saile to *Mohelia*: Its latitude is twelue degrees fiftie sixe minutes, its longitude, twenty three degrees, fifty nine minutes South.

The



The eight of *September*, we sent our Boat ashore for refreshing to that Ile, who for a trifle brought aboard two Buffols or Oxen, some Grates, Orenge, Coco-nuts, and Plantaines.

And towards night got view of *Joanne Ile*, and eight leagues from the first. This Ile was then governed by a Queene, but the rule comes at other times with Kings, as are the rest.

Of these Iles *Choinree* is both highest and best, but nourishes a people treacherous and least sociable.

The eleventh of *September*, we anchored at twenty five fathomes, but all the Morne waited nearer the shoare, and rode in seaventeene degrees all the West end of the Ile, where is built a strong Towne called *Meriangua*, the chiefe Captaines name is *Alicuary*, whose knowledge and propertie, precedes the rest in courtesie and merchandize.



Mohelia, its description.

Mohelia is an Ile beneficiall for such ships as saile for *India* and the Red Sea, affording them water, flesh, fruits and Toddie.

It eleuates the Antarticke Pole twelue degrees fiftene minutes, her longitude is twentie foure degrees from the Cape de *bona Esperanza*, wose Variation is sixteene degrees twenty minutes.

It is seated in the *Africke* Seas; is not above twentie miles in length and breadth sixteene. Their Religion is from *Macho*, whence they derive most of their language and customes, and by conuerse with *Mestizos* and *Portugals*, they can speake that tongue.

Their

Their colour is (answerable to the Zone they breathe in) blacke and *Torrid*, their stature large, they are couragious, affable, and not very treacherous. Their habit like to *Adams*, a few Plantaine leaues only fixt about their middles.

The women are of like complexion and attire. And to seeme more amiable, are pinckt and cut in severall shapes, on face, armes, and thighes, they esteeme much of Tobacco, and drinke it in long canes or pipes called *bubble bubbles*.

The Ile affords Buffols, Goats, Hens, Milke, Camelions, Rice, Toddie, Coco-nuts, Oranges, Lemmons, Pome-citrons, Ananas, Plantaines, Cowcumbers, Sugar-canes, Turtle Doues, Pease, berries, good Rock Oysters, Breames, Tamarind, Poppaes, mother of Pearle (and good Pearle too, tis probable.)

Two Kings now command the Ile, though formerly but one, who left two daughters co-heires, one married to a Native, the other to an *Arabian Lord*.

Their Priests are of esteeme amongst them, so are their *Moscheas* or Temples, kept cleane and matted neatly, into which we could not enter with our shoes on.

They are superstitious and Magicall: this partly cleares it, as my selfe, and another Gentleman, rested one Euening vnder a Palmito-tree, the weather thundring and storming exceedingly. A *Negroe* standing by vs in great feare and agony lift vp his hands, inuocating *Mahomet* or the Deuil very seriously, then in rage and sudden rapture drew out his Knife, which he flourished about his head seven or eight times, murmuring his Orizons, that done, he fell vpon his face and rising, in great sobrietie put vp his weapon, yet gaue not ouer exorcising till the tempest ceased.

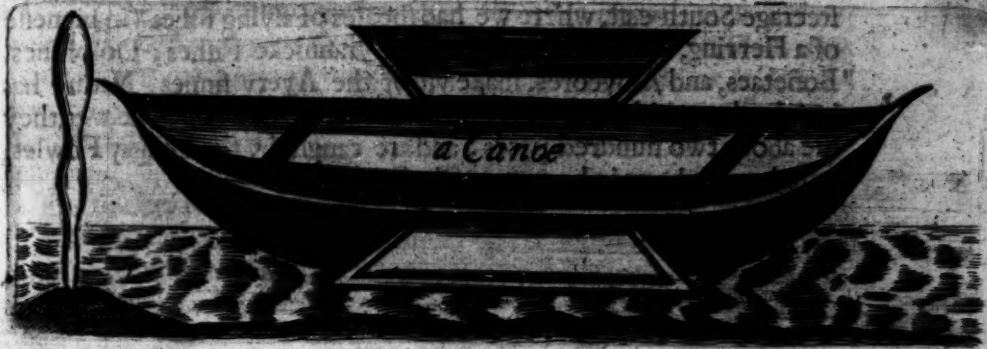
In these Ilands, fruit is cheape and delicate, they will exchange thirtie Oranges and Lemmons, or fixe Coccoes for a sheet of paper, bells, or the like. The Coco-nut, is admirable in quantitie and vse.

They are so bigge as a Cabbage, (nut and rinde) the liquor in it is a pint, and tasted like Wine and Sugar. The kernell is in taste better then our Filberd, and enough to content two men: from this rare Nut the people receiue other benefits, as meate, and clothing, furhiture for their houses, mast, cables and ropes. The tree is straight and high, at the very top, swelling in her beautifying plumes, like which, the leanes and nuts, proportion themselves.

The Toddy is drawne out of the Palmito-tree, which has affinitie with the Date or Coco, the liquor at first, is vnpleasant, but afterwards becomes wholsome and delectable: in the morne tis loosing, at Eue co-llique, and in one dayes (age) becomes good Vineger. Atop the tree is a pith, in taste better then Cabbage; and earing it takes away the future benefit of growth or fructifying, these and the Date-tree thrive not, except the male and female be vnited, and haue copulation: she is only fruitfull.

Their

Their Canoes or Boats are hued out of one tree, and capable of three naked men, they fish in faire weather with the helpe of diem, and in stormes carry them vpon their shoulders, and though of no use with vs, Yet for the raritie of them I shall present their shape, that they may better be imagined.



The fifteenth day of *September*, wee left those Iles, and foure dayes after came within foure degrees of the *Aequinoctiall*: that night the Ocean was as white as snow, but how caused I am ignorant. The next day we had the Sunne in our Zenith.

A white Sea,

On the twentie three of *September*, we sailed vnder the *Aequinoctiall* Line, our course North-east, but vnder eight degrees North, the *Monsoon* got into East North-east, whereby the ship could lie no neerer then South-east. And here the Sea-men fell into great extreames, as Calentures, Fluxes, Aches, Feauers, and the like. They imagined, the raging heate, stinking water and meate causer of it (though doubtlesse their too much farcinating and late ore-charging their stomackes with fresh victuall, at *Mohelia*) acted rather their vnhealthinesse.

The Aequinoctiall Circle,

Here we were Parelell to *Socotora*, an Ile rich in Alboes, Gummes and Spices, tis at the entrance into the *Red Sea*, where at *Aden*, the *Turke* has a Castle well fortified. This Sea is no redder then others are, the sands are red indeed, yet insufficient to beget that Epethite.

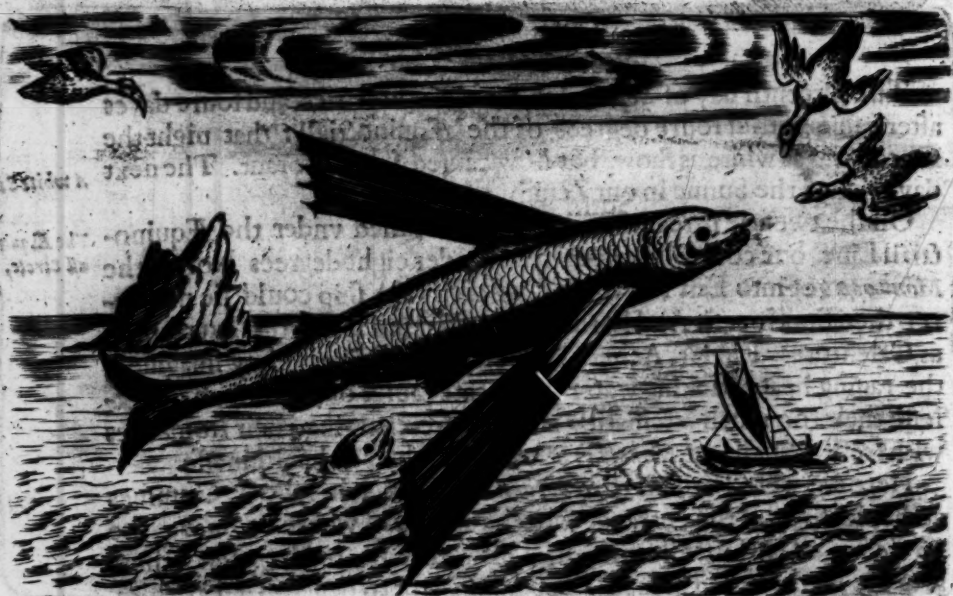
King *Erethreos*, sonne of *Perseus* and *Andromida*, in old times, swayed here, and from his name (which signifies *Red*) gaue denomination to this Sea. Some say he liued afore *Moses*, the great Prophet and first Historiographer.

The eighteenth of *October*, wee found by obseruation, the North pole elated seuentene degrees. Our longitude from *Mohelia* nineteene.

The fourth of this moneth, *Mabomet* a *Persian* Merchant died, it was thought a Christian, he came into *England* with *Neg Alleg*, the King of *Persia*'s Ambassadour, and returned so farre homeward, with the Ambassadour, and though he gained richly in his Traffique, yet if he found

this Pearle, true Christianitie, no doubt, hee gained nobly, and with advantage, the Captaine gaue him foure Culuerin shot at his buriall, his bodie was throwne into the Sea, imbowelled in a spacious Coffin, the Ocean, a sure Treasury, for the Resurrection.

The twentie sixt of *October* wee arriued into nineteene degrees of latitude, fortie minutes; and twenty degrees of longitude. The ships steerage South-east, where we had shoales of flying fishes (in bignesse of a Herring, and who to auoid the Tyrannicke Fishes, Dolphines, Bonetaes, and Albycores, make vse of the Ayery finnes, Nature has inricht them with, and wherewith, so long as they continue wet, they flie about two hundred paces, and are caught by the hungry Fowles, who houer about in hope to catch them.



On the seuenteenth of *November* we discovered the Coast of *India* in fifteene degrees of latitude, and thirty two degrees of longitude, where *Goa* is seated, a great and Metropolitall Citie of the daring *Portugalls*, and the residence of their Vice-roy and Arch-bishop.

From thence, passing towards *Surrat*, a vehement and vnexpected storme ore-tooke vs, for three dayes raging incessantly, so that wee doubted a *Hero-come*, a Tempest of thirtie dayes continuance, and of such fury, that ships, trees and houses perish in it, it vses once in nine yeares

yeares to thunder amongst them, but prayſed be God, wee miſt in though not of a ſecond diſadventure, this laſt ſoule weather forcing a lunk-man of Warre full of deſperate *Malabars*, a bloudie and war-like people in view of vs, our Skiffs manned with fortie or fiſtie Muſquetiers thought to board her, iudging her of ſmall defence, which opinion deceiued them. For they got fierie entertainment, the *Malabars* pushing them and throwing fire-balls at vs, forcing vs to retreat, burnt, grieued and vanquiſhed, about thirtie hurt and ſcalded, this skirmiſh was in nineteene degrees fortie minutes of latitude, and twentie nine of longitude, where the Sea changed colour, and ſounding they had ground at forty fathomes, abundance of Snakes ſwimming by our ſhips, gaue aſſurance of the Coaſt of *India*.

The twenty foure of *November*, vnder nineteene degrees thirtie five minutes of latitude, and of longitude, twentie nine degrees were deſcried neere to the Eaſt *Indies* in that part cald *Saint Iohn*, a Towne ſubiect to the *Lusiſtanian* fiſteene leagues from *Burrat*. *Saint Iohn* is high land, ambitious in a tall riſing of land, cald the Peake, the land Towres along very high, ſo farre as *Gundane*, a Hill ſixe leagues South from *Swalley Road*.



Here we tooke a Fiſher-man, who told vs of great *Portugall* forces neere the Road. We purpoſed a Combat and tyding, vp with ſtreames Anchors, each ſixe houres weighing and dropping, in few dayes wee came againſt *Daman*, a beautifull and pleaſant Towne, conſpicuous to paſſers by. At the North end is a Caſtle, ſtrong, and of white chalky ſtone, its Ordnance planted high to play in Mounts vpon the vantage. Oppoſite Southerly is a great Church edged a-top with white having houſes of like colour, neere her are three more Temples affording glory to the heart and eye.

The twenty ninth of *November*, wee deſcried thirteene ſayle in *Swalley Road* whom we reputed enemies, yet feared not, in conſequence (paſt the barre) wee found them our friends *Engliſh* and *Flemmings*. The ſixe *Engliſh* ſhips, three of a thouſand tunne, the other three of ſeuene hundred, good men of warre, though ſhips for traffique.

The ſame day we came to an Anchor in *India*. *Noglibeg* the King of

*Persian Ambaf-
fador poysons
himselfe.*

Persian Ambassadour gaue vp the ghost, hauing poysoned himselfe wilfully in foure dayes feeding only vpon *Opium*.

The truth is, he dared not to see his Master, nor plead his defence against his Adversary Sir Robert *Sharley*, in our Company and thitherward, to purge his honour. I can witnesse that at my being at the King of *Persia* Court (as I shall discourse of in the sequell) the King said, it was well he poysoned himselfe, for had he come to Court, his bodie should haue beene cut in three hundred sixtie five pieces, and burnt in the open *Mydan*, or market place with Dogges turds.

Anno 1612. after many conflicts Betwixt the *Turke* and *Persian*, they were both so prest by neighbour Countreies, whom they had vnsue vpon, that they propounded Articles of peace and friendship. To which end, King *Abbas*, sends his Ambassadour to *Constantinople*, in company of *Nassuf Bassaw*, the *Vizier* and Generall to *Sultan Achmat*, the eight Emperour of the *Turkes*, and sonne of *Mahomet* the Third, which *Nassuf* in his Expedition into *Armenia*, *Mesopotamia*, and *Media*, returned fortunately, and enriched with two hundred and thirtie Mules laden with treasure of Gold and Pearles.

The *Persian* Ambassadour (being that the *Grand Signior*, was not then in *Constantinople*) lodged himselfe at *Scudaret*, opposite to the Citie, attending the entrance of the Great *Turke*, who three dayes after came thither, in magnificent order guarded by twentie thousand *Janizaries*, *Agdes*, their *Captaines* and *Iemoglans*, with many *Bassaes* of other Countreies.

At whose entrance, there expected him Ambassadours from most parts of *Europe*: from the Emperour, King of *England*, *France*, *Poland*, *Hungary*, *Netherlands*, and from *Venice*.

The *Vizier Nassuf*, a while after receiued the *Grand Signiors* token of loue and respect, three *Cabbaes* or vests of cloth of Gold, a Sword, a Shash, and a Courser.

Here the *Persian* Ambassadour finding much ceremonious welcome from the *Turkes*, to shew his bountie, as the *Sultan Achmat* in great brauerie passed by his lodging, threw amongst his guard a hundred bales of Silke, which got him much loue and esteeme among them.

At his Audiance hee deliuered his Masters present, foure hundred bales of raw Silke, a rich Dagger, many rich *Persian* Carpets, and Clothes of Gold and Siluer, a Bezar stone so bigge as a Hens Egge, nine bags full of *Turquesies* and the like.

These gifts were acceptable to the *Grand Signior* (all the Princes of *Asia*, affect complements of that nature) so after many Treaties, at length the *Persian* Ambassadour accepted of these conditions, that the King of *Persia* should pay a Tribute of two hundred Camels load of Silke, that the *Mirza*, or Prince of *Persia*, should content himselfe with the title of *Bassaw* of *Tauris*, and that the *Cadi*, or Iudge of *Tauris* should thenceforth be elected by the *Turke*.

Hce

He departed with these propositions, and at *Carbeen* found his Master the King, who perceiving the conditions dishonourable and unfruitfull, denied the *Turkes Chianx*, or Agent, to performe them; receiving them with much scorne, and to recompence his ill-advised Ambassadour, in the open Market, made him headlesse three dayes after.

King of Persia
beheads his Ambassadour.

The example of this severitie and iustice, so frightened *Nogadibeg*, that he chose rather to be his owne Executioner, then to entertaine the cruell aspect of his Master, and those certaine tortures, he had doubtlesse received, had he stood upon his Iustification at the Court.

Abraham Bassa, *Cycala*, *Symon Bassa* and *Nassuf*, were all of them, so great and potent with the *Grand Signiors*; that few Ambassadours could be heard or dispatched without their licence and good will; and which was accomplisht by briberies.

Nassuf, in the height of his fortunes, at the instigations of his wife (the *Grand Signiors* daughter) was strangled in his bed by eight *Captives*, and his treasure (no lesse then eighty bags of gold, and in stones then two bushels of Diamonds and Pearles) fell to his Master, for which perhaps this infortunate Usurer, lost his life, a iust recompence for thrusting *Cycala Bassa*, *Visier* of *Babylon*, from his principality, vpon false suggestions.

At his buriall, the Ship hee died in, gaue him eleuen Culuerin shot.

His owne people conueighed his body to *Surat*, ten miles from the rode, and buried him; where not a stones cast further, sleepest *Tom Coriats* bones, consumed in his pedestriall, ill contriued Pilgrimage.

Tom. Coriats
grave.

The last of *November*, our ships came to anchor in *Swalley* roade, so called from a Towne of that name one mile distant. Wee rode in seuen fathome water, and note that this road is not two hundred paces from the *Barre*, ouer which wee passed twixt two Boes placed in three fathomes and an halfe, the space from one Boa to another, is an hundred paces or more.

The Bay is on the one side enclosed with the Continent, on the other, with the sands, which towards *Goga*, at a low water is like an Island.

At my being in *Surat*, I receiued courteous welcome from the English Merchants their, whose Chiefe or President was Master *Wild*, a modest and vnderstanding Gentleman, and their we had certaine report of *Sultan Curroons* Coronation, at *Agra*, 1627. In ioy of which, the English Merchants Ships, then in *Swally* rode shot off two hundred peeces of great Ordnance. The story of whose being *Mogull*, because hapning at our being their, will be pertinent to rehearse.

These *Moguls* or Emperours of East India, are descended from the *Tartar*, and got the Dominion of these Countries, such time as *Tam-berlaine*

berlaine (surnamed the Scourge of God) passed that way to fight with *Bajazet* the Great *Turke*; in compassion of many distressed Christian Princes: Which attempt he gloriously finished, ouerthrew the *Turke* huge Army, carried him captive in a Cage, ouer-ran the *Turkish* Empire, and in eight yeares subdued more Kingdomes and Townes, then the warlike *Romanes* could doe in eight hundred.

From this *Tamberlaine* (sonne of *Ogg*, sonne of *Sagathay*) the now *Moguls* fetch their Descent. *Curroone*, now being in nine Descents extracted from him; named thus. The first, *Tamberlaine*; the second, *Al-lancham*; the third, *Barcham*; the fourth, *Emanpaxda*; the fift, *Shangh Mahumed*; the sixt, *Adabar*; the seuenth, *Mahumed Selabdyn*; surnamed *Ekkar*; the eight, *Jangheer*, surnamed *Shaw Selym*; the ninth, *Blockie*; (slaine presently after his Coronation) and the tenth, *Curroon*, surnamed *Shaw Iehan*.

In October 1627. *Shaw Selym* (by some cald *Jangheer*) the great *Mogull* died, hauing beene sicke not aboue three dayes, and if the vulgar sort, may be beleeued) he was poysoned. And that by his only friend and chiefeft Fauourite his brother in law *Affaph Chawn*; whose greatnes and pride was eleuated both by being brother to *Normall* the Empresse, *Jangheers* last wife, and Father in law to *Sultan Curroon*, who had married his daughter, and by her had issue, for whose only aduancement, *Affaph Chawn*, bent all his powers and intreaties with *Jangheer*, his aged and intraged Father, to be Successour to his Dignities.

But though this Nobleman, was in great repute with the *Mogull*, yet *Curroones* life was so dissolute and hopelesse of bettering (hauing with some *Rashbootes* or wild companies, offended the *Moguls* Friends and Neighbours, the *Decans*; the King of *Gulconday* and seuerall Princes in *Narsinga*, and towards *Mesulipatan*.) That when his Father lay vpon his death-bed, which was all *Cashmeer*, three thousand miles from *Surrat*, he made all his *Vmbraves* or Noble men, sweare by their *Alcoran*, to make his Grand-child, *Sultan Blockee*, *Mogull*, or Emperour, after him, and to exclude *Curroon* for euer; who had most vnnaturally five yeares before caused his elder Brother, and Father to *Blockee*, be murdered at *Agra*, by his seruant *Regen Bandor*, who afterwards was Executioner of *Blockee* the sonne, in the same Citie.

According to which Oath, so soone as *Jangheer* was dead, *Affaph Chawn*, and the other Nobles proclaimed *Blockee* their King (then, sixteene yeares old, and well-conditioned) and which they durst not disobey, aswell to discharge themselues, from their obligation as to giue satisfaction vnto the people, who affected him.

And with all speed *Affaph Chawn* (who now thought hee had done his duty) sent a Post with quicke Expresses to *Curroone*, with what had hapned, whom he found retired, in a small Village neere *Daita*, bordering the *Decans* Kingdome and distant from *Surrat*, sixe small dayes trauell.

So soone as *Sultan Currone*, receiued these packets, hee intends a speedy progresse for the Crowne, which he gaped for, notwithstanding all his Fathers Legacies: and first imparts his resolutions to his companion *Mahabet Chawm*, Champion to *Shaw Selym*, late *Mogull*, and to say truth, the best and most approued Souldier through *India*, for many yeares a heauy and mortall Enemy to *Currone*, and but lately reconciled vnto him, by great perswasions and entreaties of *Affaph Chawm*, who wrought him, to be his Protector, and with his Army to safegard him to the Kings Metropolis and Royall seat *Agray* (a City first built by Wine-god *Bacchus*) with this aduantage, that in *Mahabet Chawm*'s company (one much beloued and feared by the people) he might aduance securely, and without whom, he could neuer haue passed *Amadeuad*, the way to *Agray*, nor had hopes to enioy the title of an Emperour, *Currone* was so generally hated by the vulgar.

And that hee might leaue nothing vndone, which might aduantage his resolutions, (according to the order of the late *Mogulls*) he changed his name from *Currone* to *Shaw Iehan* (or King *Iohn*) thinking by that in some sort to appease the peoples hatred: whom as he past, hee saw ill-willers to his happinesse, and intending to oppose him in a battle, being formerly a proclaimed Traitor and a Rebelle, which he wisely fore-saw and feared, hoping by policie more than force to winne them to him: so that he sent them word, hee came in friendship, and that rather then offend them, would returne, though his journey was to submit himselfe to his Nephew, late made *Mogull*, from whom he doubted not to receiue forgiveness.

But when the people heard that *Mahabet Chawm* was in his company, and had an Army, their thoughts were changed, such was the great and generall loue and feare they bore that Champion, whom as they knew to be victorious, and therefore durst not much oppose him, and most seuer in iustice and truth by which they thought *Currone* Inheritor, and without opposition, suffered him to march through all the Country vnto *Agra*, eleuen hundred miles, from that place where the messenger found him at, and fife and twenty hundred, from *Cashmeer*, where *Iangbeer* his father died.

In the meane time, *Normall*, when she saw her Husband the Great *Mogull*, was dead, and that by his last Will, had nominated *Blocket* for Emperour (to secure which, he had made all the *Vmbranes* to sweare) she was almost distracted.

Fearing her deuices to Crowne *Seriat* her Sonne (and yongest to *Iangbeer*) would be preuented, but assuring her selfe, feare nor wishes without action could performe it, shee assumes courage and with those forces, she then had (which she euer kept about her for her safety) she hoped to effect her long desires, which was to seaze vpon *Blocket*, the new King, and vpon her Brother *Affaph Chawm*, whom shee resolved to strangle, knowing hee was euer against her Sonne *Seriat*, his Ne-
pnew,

phew, to make Emperour, *Curroone*, who had wedded his Daughter : and the reason, why she euer had an Army about her, euen in her husbands time, was this.

Mahabet Chawn, being a most valiant and iust man, and one who all his Masters life time (whom he knew to be a quiet and good King) he had done faithfull seruice to, noting her abusive carriage and command ouer her aged Husband the *Mogull*, how shee heaped vp a masse of treasure, and apparantly discovered her aymes to make her Sonne *Seriare* King. And that on the other side *Assaph Chawn* did what hee could to conferre that dignity vpon *Curroon*, and both of them labouring to disinherit *Blockee*, the true heire to the Crown, both by bloud, nomination and descent, for these causes *Mahabet Chawn*, cryes out vpon them, and to the World discouers their combinations and deuices; whereat they were so netled, that they got the good *Mogull* to banish him, hoping then, to perfect, what they had begun.

But *Mahabet Chawn*, was no baby, nor would he suffer such indignities: And thereupon, gathers an Army of twenty thousand Horsemen, with which hee set vpon them all vpon a sudden, as they were passing ouer a Riuer, and so amazed their Army, that hee tooke the *Mogull* Prisoner, and conueighed him to a Tent (not for all the world, purposing any hurt vnto him) whom hee knew to be good, and only abused by *Normall* his Queene. Who in this interim had passed safely ouer the Riuer, with most part of the *Leser*, or Army, which shee immediatly put into Battaglia, and stood in her owne defence, to expect her mortall Enemy *Mahabet Chawn*, that straight way gaue her battaile, slue most of her men, tooke her prisoner, and commanded her head off, to satisfie his fury, with her brothers *Assaph Chawn*, who being wiser of the two, in the skirmish fled amayne to a strong Castle, where he entrencht himselfe till hee had petitioned the *Mogull* for his liberty and reconcilment, with *Mahabet Chawn*.

Who so soone as the Battaille was ended, gaue order to his Army to pursue *Assaph Chawn*, and to behead him, and brought forth Queene *Normall* to receiue her iudgement, but shee got so much fauour from *Jangbeer*, the olde *Mogull* her doting Husband, That with teares hee begd her life, from this his Champion, who though hee knew, would be destruction to him or his: yet to shew his loyaltie to his Master, he releasd her, and became friends.

Then *Assaph Chan*, became so intimate with *Mahabet*, that hee preuayled with him to goe into *Decan*, to *Sultan Curroone*, to conduct him to the Court, to beget his pardon from his Father, which hee accordingly did by his power and respect, conueighed *Curroone* to *Agra*, and set the Crowne vpon his head, as is and shall be better spoken of hereafter.

Queene *Normall*, euerafter, by licence from her Husband, kept a peculiar Army for her safety, and vnder colour of that, so soone as the

The Great Mogull and Emperesse taken prisoners by a subtil,

the great *Mogull* was dead (as I haue said before) shee fought to seize the new *Mogull*; and her Brother *Assaph*, to make them headlesse, and then doubted not to set the Imperiall Crowne vpon her sonne (*Sultan Seriare*) head, his yeares being twenty, and capable in her opinion to rule so vast an Empire.

But *Assaph Chawn*, not ignorant of her intents and malice to him, so soone as *Langher* was dead, and *Blockie* proclaimed *Mogull*, hee forth-with raises an Army, and approaches hers, where hee pitched and sends vnto her, to assure her of his loue and diligence to do her seruice, excuses what hee had done, being bound by oath, and that vpon better considerations, hee had forsaken *Blockie*, to conioyne with her, not fearing any opposition, when both their Armies were vnited, and that hauing the young King in their power, shee might then commit herselfe vnto security, and rule as formerly.

The Queene, knowing who it was, that profered this, euen her owne Brother, and then farre from his Sonne in Law *Curroone*, be- lieues him and admits of him. Imagining this occasion, ministred security to her designs, and by which (whiles shee bleared him with shew of friendship) shee might more easily kill him, and the new King, on a sudden.

But *Assaph Chawn* knowing her ambitious qualities, when hee had well viewed her seuerall forces, and got out of her, where her sonne *Seriare* lay (which was at *Lohore*, with foure thousand horse, for feare of *Mahabet Chawn*, as was diuulged) hee suddenly raised his Army and forsooke her, desiring all the Nobles with their forces to accompany him, and *Blockie* to *Lohore*, to apprehend the traitour *Seriare* (as he called him) then in Armes and in competition for the Empire, with those his forces, intending to strengthen Queene *Normall*, his mothers Army, the better to attempt it.

When *Normall* perceiued her brothers treachery, shee blamed her credulity, and sorrowed, that shee had not strangled him: but hoping to confound him, shee followed with a resolu'd Army to encounter him.

But *Assaph Chawn*, though this power was more then hers, and therefore feared her not, yet hauing other things to execute, and to hazard the victory at Sea, might hinder his other designs, hee passed speedily through the Mountaines, and to preuent her speed to ouertake him, made great stones be cast downe thither to stop the passage, which is so narrow that scarce two men can passe together; this so hindred his sisters speed, that ere shee could cleere the passage, *Assaph Chawn* met with *Sultan Seriare*, who with eight thousand men, was comming to ioyne with the Queene his mother, as shee had willed him.

His Army was small and quickly vanquisht, himselfe imprisoned and sent so backe vnto *Lohore*, where so soone as hee arrived: *Blockie*

was againe proclaimed *Mogull* by his Protector *Affaph Chawn*, who thereupon sent a Herald to *Normall*, to come submissively vnto the Court, and he offered her faithfully to haue remission, and that the Infant *Mogull* out of his clemency should forget all former Quarrels, and that shee should not want all honour due to so great a Queene, with maintenance agreeable, for the wife of so great a Monarch.

Normall when she had wisely accounted her distresses and misfortunes, that her sonne was a Prisoner, her owne life in danger, and no possible meanes left to make *Seriare* King: came and submitted to *Blockie*, who gaue her assurance of life and liberty, with the continuance of her former Guard or Army. And during *Blockies* raigne she liued happily and with content. But when *Currowne* came to be Emperour, he tooke her Army from her, ransackt her treasures, slue her friends, and confined her to a priuate Castle for her life, where now she liues in no small misery,

Queene Normals miserie.

But to continue our History, when *Affaph Chawn* saw all the Princes of the blood then in his power, in *Lahore*, to wit, the *Mogull*, *Sultan Blockie*, *Sultan Seriare* his Vncle, two sonnes of *Sultan Perues*, elder brother to *Sultan Currowne* (and poysoned by *Azaph Chawn*, the yeare before at *Brampore*) two sonnes of the old Kings elder brother *Morad*, or *Amurath*, who because they should vterly be incapable of the Crowne and Kingdome, caused them to be baptized into the Faith of Christ (against their wils conferring a greater glory on these two despised Princes then the Monarchie & beliefe of all *Mahometan* Dominions could doe) by some *Portugall* Iesuites. For the *Alcoran* (their Law booke) forbids a Christian to weare a Crowne, where *Mahomet* is worshipped. These fore-named Princes who were Christened, were by all the *Indians*, knowne to be of the blood Royall, and from them therefore receiued esteeme and good respect, but by all the Court, were slighted, despised and cald Christians, which title and other indignities (so reputed of by them) they obediently suffered, expecting one day some deliuerance, which now was giuen them by *Affaph* the Duke, who sent them to *Lahore*, and there destroyed them.

The other Princes were reserued to a more opportune massacre, vntill *Sultan Currowne* had entred *Agra*, and receiued the Imperial Crowne and Scepter, with other Ceremonious rites due to the Coronation, of the Great *Moguls*,

Which so soone as *Currowne's* Father in Law Duke *Azaph* was certaine of, banishing all pittie and loyaltie from his heart, flesht in former murders, by his trayterous killing and poysoning *Sultan Blockies* Father (*Currowne's* elder Brother) and the *Mogull* himselve *Iangheer* with some others, he giues order to the same Rascall *Reia Bander* to come to *Lahore*, to perpetrate like villany on the other Prin-

Princes, who according to his commission, and *Curroon* liking came thither and found them in an Evening, bathing themselves in a secure *Hammam*: whereinto *Azaph Chawn* (who only had the keyes for entrance) admitted him, who straight way cut all their throats, and carried their heads as a Trophie and sure testimonie of his villany, vnto *Agra*, where *Curroon* expected them.

This cruell Act, was threatned, to be reuenged by many Nobles, all imputing it to *Azaph Chawn*, who sware his innocency, and that he had no hand, in the blood of these slaughtered Princes.

A bloudie murder of the bloud Royal of Indostant.

The Nobles, when they saw no remedie, none else that had title to the Crown, being aliue: they vnanimously trauelled to *Agra*, and submitted to *Curroon*. Who (for his greater safety) forgaued them and embraced them, but awhile after, his old humour shewed it selfe, for by degrees, vpon small occasion he beheaded and strangled most of them, to the terrour of the rest, and to settle himselfe in a more quiet tyranny: after the murder of Father, three Brothers, three Nephewes, and two Cozen Germans.

Since which, his Queene (*Assaph Chawns* Daughter) died, and hee hath taken his owne Daughter to be his wife. These crying sinnes, haue apparantly drawne downe Gods heavy iudgements vpon those Countreies: by those immediate and late plagues of Pestilence and Famine, neuer heard of the like in those parts before, the Sword will doubtlesse follow in Gods appointed time. For hee will haue glory by punishing those from whom he cannot haue his glory. And *Curroon* (or *Shaw Jehan*) is not yet sensible of those castigations.

At our being their *Curroon* came within two dayes iourney to vs, and in way of congratulation, the *English* Merchants ships bestowed on him two hundred great shot. He is the tenth in Descent from the *Tartarian Tamberlaine*.

Surat.

Surat is situate within the burning Zone, in the Latitude of twentie one degrees, twenty minutes, in the Kingdome of *Guzarat*, and tributary to the Great *Mogull*: tis ten miles from the Bay, and is watered by a Riuer (not so broad as is our *Thames*) which I imagine deriues its originall from some streame of the Riuer *Indus*.

Indus.

The City of *Surat* is for quantity comparable to *Plymouth*, her houses of sun-dried mud, trellized and flat a-top: at the South end it enjoyes a Castle planted with great Ordnance and Ammunition, but of small vse, in that the Riuer is not navigable, but with

The Merchants
in India cour-
teous.

Shallops and Frigots, that draw not much water.

There are many large and handsome Houses in it. And at the North-west end the *English* Merchants have a residence, and vnder a President: their House is very great and magnificent in bulke and entertainment, for any Forreiner. I am their Debtor for loue and courtesie,

The Inhabitants are alike in colour, though different in Religion, they are of three feuerall compositions: *Moores*, *Bannyans*, and *Perse*.

The *Moores* are Lords, and Supreams ore the rest, their Religion is *Mahometicall*. They affect much the Language of *Persia*, which has got the best repute in the *Mogols* Court, most of whose *Sultans* and Captaines are by birth *Persians*, more resolute and victorious than these *Indians*, and no lesse faithfull to him; although mercenarie.

They regard not Letters, their Armes are Sword and Buckler, Bowes, and Arrowes, Iauelins, Kniues, and the like. The *Indians* are sawcie; proud, bloudy, trayterous and cowardly; much addicted to Venery.

The *Perse* are reliques of the old inhabitants, from *Alexanders* time, who conquered them.

The *Bannian* Priests called *Bramini*, are the *Pythagorian* Sect of the *Gymnosophists*. They hate *Mahumed*, and acknowledge one God and Creatour of all things. The better sort are called *Mockadams*, or Masters; their behaiour very good and tolerable.

I referre the description of their Religion to a Booke late written by Master *Lord* a Preacher to the Merchants in *Surat*. His Booke is called *A Display of two Sects in India. Perse and Bannyans*.

I shall represent the garbe of the *Bannyan*, that it may the better possesse your imagination.

A



A Description of the Bannyans in India.

THe *Bannyans* are tawny in complexion, are craftie, faire spoken, exquisite Merchants and superstitious. They weare their haire long, paint their faces, and put Rice vpon the paint, a holy remedy for each dayes chances: their habit
is

is a long coat of white quilted Callico, tied vnder the left side with Ribbands, their head, has a *Tulipant* or *Shash*, sometimes of one, sometimes of many colours. They weare shooes without larchets, and often *Sandals*.

Their Religion is rare and wonderfull, beyond apprehension, and scorne *Mahomet*. The severall casts of them are *Cutteries*, *Shudderies* and *Wyfes*. They neuer marry out of their owne Triball vocation, as *Bannyans*, *Bannyans*, *Persæ*, *Perses*, *Moore*s wed *Moore*s, and in their owne Trades. They have many Taylours, but no slaughtermen. For they so much detest the slaughter of any creature, though a Louse, that they not only abhorre to eat it, or destroy it, but buy their lives, of those that would destroy them. Imagining as did *Pythagoras*, the transmigration of mens soules into other creatures.

They wil not feed on ought has bloud and life. Their food is Rice, Plantaines, and many other dainty fruits, their liquour, water and Rose-water, Sugar and iuice of Lemmons, which they drinke out of a spout, and powre it into their mouthes, without touching the pot to auoid pollution, some haue beene assest at twenty thousand *Mammoodaes*, or shillings; by Judges of their owne Religion, for tasting Wine or strong Water.

The two Elements of Fire and Water, are of diuine esteeme amongst them, and grieue to see those creatures abused in needlesse, or profane vses. So that at their Funerals, their bodies are incorporated with those sacred flames, which burns to ashes, those corps which duly worshipt this consuming Deitie. They belieue no Resurrection of their bodies, therefore giue the foure Elements their peculiar dues.

Some of this Sect adore the Trees, and adorne them with Streamers of silke Ribands and the like.

Their Priests are of venerable account their, and in some places haue the first nights embraces with the Bride, reputing their Issue holier and more fortunate.

They come each morning through the streets, and bestow a Charme vpon them, beautifying their faces with streakes of red, blue and yellow paint, on which they affixe Rice, which is the signall of their Baptisme.

The women are of a little better colour, some haue louely countenances, they weare long haire and loose, and yet couered with a fine thinne vaile of Callico Lawne. Their eares hung with fise, six, or eight Rings, some so great and ponderous, that their eares are extended and dilacerated very much. They also hang their noses with Rings and Jewels of Gold inammeld and set with stones of worth and lustre, the shapes of which you may see elsewhere depicted.

They worship the Deuill, in sundry shapes and representations. I haue seene some of their *Pagoties* or Idols, in wood, resembling a man, painted with sundry colours, his legs straddling very wide, vnder

der him two Lampes, not alwayes burning. In other *Fanes* they haue three or fve great *Pagods*, to which they pray, though they be mi-shapen and horrible.

They adore the fire also, and conceiue diuine thoughts of Kine and Heifers.

Their mariages are sometimes secret, other times performed with much superstition. They hate Poligamy, but so extreamely honour Wedlocke, that they seldome are vnmarried at seuen yeares of age. The men goe in triumph about the streets one day, and the Bride next, and if it chance, a childe die, ere he be married, the parents of him that died, procure some Damsell (to whom for a Dowrie, they giue some Dynaes of Gold to betroth him) to lie one night with the deceased.

Their Funerals are these, they bring the dead corps neere to their Churches, where they sacrifice him to ashes, in costly perfumes, in Aromaticque Gummes and Spices. Sometimes the woman throwes herselfe into the fire, and burnes together with her husbands carcasse deriuing to themselves much reputation and glory amongst the suruiuers. But at *Surat*, *Bramport*, *Amadavod*, *Lohore*, *Agray* or *Ca-bull*, where the *Moores* predominate, they are not suffered, though in other parts of *India*, towards *Bengala* and the Coast of *Chormandell*, they continue that louing custome deuoutly to this day, as shall be spoken of in my description of those parts following.

Indian Funerals.

Another Ceremony in Funerall pompe among the *Perse* is this: They put the dead body into a winding sheet, all the way his kindred beat themselves till they come within fiftie or an hundred paces neere the monument or buriall place, their the *Herboods* or Priests, oppose them, attired in yellow Skarffes and Turbants, who take the dead body (leauing them their, where they stand, till the action be ended) the *Nacsselars*, Priests carry it to a little shed, or furnace, and exercise hidden raptures by fire, vnto the fire. Which done, they place the corps, a top of a round stone building twelue foot high & eightie about, the entrance only to the North-east side, where is a small grate, through which they conueigh the body, into that monument: which is flat aboue, wholly open, and plaistered with smooth white loame, in the midst is a hole, discending to the bottome, which receiues that putrefaction and vncleanness, issuing from the melting bodies, which are laid there naked, and in a twofold roundnesse, exposed to the Sunnes fiery rage, and deuouring appetites of Vultures and Cormorants, who vsually prey their: tearing their flesh, and disordering it, so that the vgliness and fearefull stench of the vnburied bodies (in some Dormitories three hundred) is so violent, that (vnlesse the raritie of wonders vrge a Trauellour to view them) they are better to be spoken of, then seene. And note that after the corps are laid there, the *Perse* will neuer approach to see the buried, nor doe they

they enquire after them, but grieve exceedingly, that a Christian should goe thither to view them, or tell them of it. The good are laid in one, and the bad in others; all are carried in Iron coffins, because wood is sacred to the fire, which they adore.

The Buriall place =

of the Perses in
India.



These *Perses* are descended of the ancient *Persians*, who adored fire. For the *Persians*, that now inhabit *Persia*, are extract from *Scythia*, and came hither with *Tamberlaine*, or the *Turk-mans*.

A like people now live among the *Persians*, called *Gowers*, who were of the old inhabitants. They yet pray to the fire, and are much abased by the *Moors*.

The utmost point South of this *Indian* tract is call'd *Cape Comor* or *Comrein* from the *Equinoctiall* eight degrees to the North. That utmost point is in *Mallabar*, a Kingdome ruled by the *Sambrey* or King. On the other side the point, is the Kingdome of *Narsinga*, *Negapatam*, and *Mesulipatan*. In which Countries are found Wonders and heathen Entertainments.

So soone as a stranger arrives, of what Countrey soever, hee shall presently have his choice of many Virgins, and choosing one he fancies, for a small price; she guides him to a lodging, and performs his domestique affaires what ever, at bed and board, all the time of his abode

abode their discharging her duty and privacy very punctually: and he during that season must beware off familiarity with other women, which if he subiect himselfe to, she aymes to poyson him.

At his departure, he payes her wages to her parents, she returnes home, with credit and ostentation.

Strange cu-
stomes of the
Indians.

Here also, when any Noble or Inferiour person enters wedlocke, he takes it for a courtesie, that any stranger will accept the first nights ceremonie with his Bride.

Some (but most are *Pegnans*) weare bells of gold fixt to their Genitors, within the bell is an Adders tongue dried, which sounds harmoniously.

The women goe most part naked, except a cloth which should couer those parts, made to be private.

In some of these Cities, the Paynym parents, sow vp almost the wombe of their female children, which is only then dissected, when she is married.

Their vilest ceremony is this. That at the marriage of a Virgin, the Bridegroom, to honour the Deuillish Idoll, brings her afore the *Pagode*, or Idoll; who commonly is of a tall stature, and shaped vgly, in his priuy parts he has a bodkin of gold or siluer, an intended Instrument, to violate her chasticie. Which, they suppose obtained, by the *Pagoda*, such time, as she is forcably put vnto his Engine, the the sharpnesse being such, that the bloud issues not only thence, but from other parts of her wounded body; this done, with great ioy and applause she returnes to her Pagan husband, and if shee be with childe that yeare, tis supposed the *Pagod* got it.

The vsuall Coine in *India*, within the *Moguls* Territories are Pice, Mammoodees, Rowpees, and Dynaes, thicke and round, and engrauen with Arabique Sentences (for *Mahometisme* allow not Images) a Pice is in English money, a half-peny, a Mammoodce is twelue pence, a Rowpee, two shillings three pence, a Dyna thirty shillings, an English shilling values twentie two Pice, or a Mammoodce and one Pice. A Spanish shilling (which is a fourth part of a Dollar) giues twenty five Pice, a Riall of eight giues five Mammoodces wanting three Pice, and an English twentie shilling peece (too many of which are conueighed among the *Indians*) will at *Surat* giue twentie two shillings sixe pence, and in *Persia* twentie five shillings at least.

Moguls Coins.

In *Swalley* Road (such times, the ships come thither) the *Bannjans*, haue Tents and straw houses pitcht neere the water side in abundance, their they sell Callicoes, Cheney Sattin, Cheney ware, Aggats, Turqueses, Sugar and such like. Many little boyes at your going ashore will desire to doe you daily seruice, which they will carefully performe for two pence a day, they prattle English and Portugall prettily.

The vsuall sort of trauell is by Coaches, poorely furnisht and drawne with Oxen and Buffols.

G

These

These people will neither eat nor drinke, with any Christian, yet they will conuerse and cozen one without scruple : the Deuill warrants them.

They will not entertaine a stranger to their houses, iealous of their Wiues and Daughters; who (as many report) are extreme venerous or lustfull.

Cambaya.

Three dayes iourney from *Surat*, is seated a pleasant Citie cald *Cambaya*, subiect at sometimes to that potent Monarch the *Mogoll*, and in the Kingdome of *Gougurat* : it is watered by part of triumphing *Indus*, and giues *Amadavad* (by some wrongfully cald *Ardevat*) supremacie ore all her Cities. The limit of this Kingdome is from *Sanga* to *Dulcinda*, (a name inuented by *Maffaus*) North, on the East it has *Mandao*, on the West *Gedrosia*, the South is terminated by the Sea. It is a Kingdome of as great wealth as extent, of as great fame as wealth, and of as sundry delights and rarities as fame. The Inhabitants of *Cambaya*, are a mixture of *Mahometans*, *Moores*, *Persians*, *Bannians* and from *Arabia*.

They are crafty and deceitfull, the Priests are singularly reputed of, the women proper, but veiled and obscure in their best aspect, their faces they colour, their teeth blacke, thinking that shewes most delight and beautie, and to differ from Dogs, whose teeth are white. Their apparell is like the other *Indians*.

Hence went the *Grecian* Captaines *Nearchus* and *Onesecritus* (sent out for discovery by *Alexander*) vp the *Persian* Gulfe, as sayes *Arrianus*, in his eight Booke, the Kingdome is much populate, for the quantitie, not any part of *India* shewing more men or Cities, for before its subiection, about an hundred and ninety yeares, they haue come into the field seuen hundred thousand men; but the Citie of *Cambaya* not exceeding three miles compasse cannot containe eight hundred thousand men, as some haue guessed at.

This place was heretofore lorded ouer by the *Kashboots*, a noble and valiant (but now a Theeuish) people, in the yeare of our Lord, 1423. they were expeld their Country by one *Mahumed* an *Arabian*, who left his sonne *Mamudeus* (from whence the Coine *Mamudees* has denomination) to succeed him, and see *Badur* who out of a Tyrannique mind, sent defiance to *Galgee* King of *Manda*, who to make his party stronger, inuites the Great *Mogul* *Myramud* a *Zagatayan Tartar* to his aide, who came to helpe him, and in the battaile slue King *Badur*, tooke his Kingdome from him, and cut in peeces all his Army,

my, which Histories report to be an hundred & fifty thousand horse, and five hundred thousand foot, eight hundred peeces of great Artillery, five hundred waggons full of powder and shot, two hundred Elephants, and five hundred chests of gold and silver.

The Citie Din.

NEere this place, along the Gulfe of *Persia*, is the Citie of *Din*, it is in the latitude of twenty two degrees, odde minutes North. It has a Castle of great strength and beautie, built and posselt by the Lordly *Portugall*, tis placed in a small *peninsula* made by the Riuer *Indus*, which their ingulfes herselfe into the *Indian* Seas, after her long and swift descent from *Caucasus*.

Muskat.

M*uskat*, is a Citie in *Arabia the Happy*, vpon the *Persian* Gulfe and almost *Nadyr* to the crabbed *Tropique*, tis not farre from that point of Land cald *Cape Rozelgate* and paralell to *Surat*, tis posselt by the *Portugall*, and is his best Port and Defence, for their Frigots and Iunckes, Their Vessels of Traffique and Warre. From *Mallabar*, *Decanee*, *Gonzurat*, *Cambaya*, and other places: tis strengthened by a wel-built Castle, and peopled by the Reliques of late captiued *Ormuz*, tis a place rather boasting of profit than renowne, and is a little obscured, by her opposite Antagonist *Din*.

I will offer you a little of the *Arabian* Tongue as is now spoken in that Countrey.

<i>English.</i>	<i>Arabique.</i>
Sunday,	<i>Abad.</i>
Munday,	<i>Esteaninea.</i>
Tuesday,	<i>Salassa.</i>
Wensday,	<i>Arbaw.</i>
Thursday,	<i>Gbameese.</i>
Friday, is their	<i>Dumaad.</i>
Sabbath,	
Saturday.	<i>Sabtu.</i>

The seven dayes of the *Moguls*
and *Persians*.

Sunday,	Yecksumbea.
Munday,	Dosumbea.
Tuesday,	Teensumbea.
Wensday,	Charsumbea.
Thursday,	Panchsumbea.
Friday,	Yowma.
Saturday.	Sambea.

<i>English.</i>	<i>Arabique.</i>
September,	Mabarram.
October,	Sawfor.
Nouember,	Rabbionul-owl
December,	Rabbionul-anchor.
Ianuary,	Yowmadul-owl
February,	Yowmadul-anchor.
March,	Radiab.
Aprill,	Sabaan.
May,	Ramulan.
June,	Schowull.
Iuly,	Heidul-kaida.
August.	Heidul-beidghea.

<i>Arabique.</i>	<i>English.</i>	<i>Persian.</i>
Mallee,	Salt,	Namac.
Sammack,	Fish,	Mohee.
Moybea,	Water,	Obb.
Narr,	Fire,	Atash.
Hattop,	Wood,	Yom.
Beet,	A house.	Conna.
Degang	Hens,	Morgh.

Sallet.

<i>Salet,</i>	<i>Oyle,</i>	<i>Rogan-cherough.</i>
<i>Sammon,</i>	<i>Butter,</i>	<i>Rogan.</i>
<i>Beddo,</i>	<i>Egges;</i>	<i>Toughmorrhwe.</i>
<i>San,</i>	<i>A Dish,</i>	<i>Shecky.</i>
<i>Cobbeer,</i>	<i>Great;</i>	<i>Buzzurk.</i>
<i>Sackeer,</i>	<i>Little;</i>	<i>Cowcheck.</i>
<i>Anneftre,</i>	<i>I buy it;</i>	<i>Man Mechoree.</i>
<i>Untan-aphea.</i>	<i>Haue you.</i>	<i>Dare Suma.</i>

Fasques.

I*Asques* is a Towne famous in nothing except her prospect into the Gulfe of *Persia*. Their the Pole *Artick* is eleuated above the *Horizon* twenty five degrees, fifty eight minutes, is now of no account, *Ormus* her neere Neighbour being desolate; it belongs to the King of *Persia*, whose Territories are, neere this place, and neerer *Indus* limited, a riuer diuiding the *Mogull* from the *Persian*. Tis from *Ormus* Ile forty leagues due South, is scituate in the Kingdome of *Carmania* or *Carpella*, no great matter where, only here lies buried one Captaine *Shilling*, vnfortunately flaine by the insulting *Portugall*: but that his bones want sence and expression, they would tell you the earth is not worthy his receptable, and that the people are blockish, rude, treacherous and indomitable.



Ormuz.

O Rmuz is an Ile within the Gulfe, in old times knowne by the name *Gern*, and before that *Ogiris* (but I dare not say from a famous *Theban* of that name) its circuit is fiftene miles, and procreates nothing note-worthy, Salt excepted, of which the Rockes are participant, and the Siluer-shining Sand expresseth Sulpher.

At the end of the Ile appeare yet the ruines of that late glorious Citie, built by the *Portugals*, but vnder command of a Titular King a *Moore*. Twas once as bigge as *Exeter*, the buildings faire and spacious, with some Monasteries, and a large *Buzzarr*, or Market.

Of most note and excellencie is the Castle, well seated, entrencht and fortified. In a word, this poore place, now not worth the owning, was but ten yeares agoe, the only stately City, in the Orient, if we may belecue this vniuersall Prouerbe.

*Si terrarum Orbis, quaquā patet, Annulus esset,
Illius Ormusium gemma, decusque foret.*

If all the World were but a Ring,
Ormuz the Diamond should bring.

This poore Citie, was defrauded of her hopes, continuing glory, such time as *Emangoly-Chawn*. Duke of *Shyrus* or *Persopolis*, tooke it with an Army of fiftene thousand men, by command of the King of *Persia*, who found himselfe bearded by the *Portugall*. Howbeit, they had neuer triumpht ouer them, had not some *English* Merchants ships (then too much abused, by the bragging *Lusitanian* and so exasperated) helped them, by whose valour and Cannon, the City was sackt and depopulated. The Captaines (seruing the East *India* Merchants) were Captaine *Weddall*, *Blyth* and *Woodcocke*.

Their Articles with the *Persian* Duke were to haue, the liues of the poore Christians at their disposall, some Cannons, and halfe the spoile, and accordingly when the Citie was entred, after a braue and tedious resistance (forst to yeeld by Plague, Fluxes and Famine) euery house of Quality, Magazen and Monastery were sealed vp, with the Signets of the Duke and Merchants. By which good order, the Company had no doubt been enriched with two millions of pounds (though but their share) had it not beene preuented, by a Rascall Saylers couetousnesse, who though hee knew the danger of his life and losse of the Christians credit, yet stole into a Monastery sealed with both consents, commits Sacriledge vpon the siluer Lampes, Chalice,

ces, Crucifixes and other rich Ornaments and stuff so full, that in descending, his Theft cried out against him, was taken by the *Persians*, led to the Duke, confest, and was drubd right handsomely, but the greatest mischief, came hereby vnto the English, for the perfidious Pagans (though they knew the Merchants were not guiltie of his transgression, and consequently had not broke the Order.) Notwithstanding the Souldiers went to the Duke, saying, shall wee sit idle, whiles the *English*, by stealth and secrecie exhaust all our hopes of benefit and riches, whereat the Duke (glad of such aduantage) replied, if so, then goe and haue your desires, whereupon they broke open the houses, and store of what was valuable, and made themselves masters of all they found, whiles the confident Sailers, lay bragging of their victories a ship-board. And when they were possesst of what was done, they exclaimed, as men possesst, but the *Persians* vnderstood them not, nor cared they what their meaning was, seeing they terrified the *Adye*, giue loosers leaue to prate.

Yet they found enough to throw away, by that small, sufficiently shewing their luxurious minds and prodigalitie, if they had gotten more: dicing, whooring, brawling, and tipling being all the relicks of their husbandry and thankfulness.

Only Captaine *Woodcocke* had good luck and bad, lighting vpon a Frigot that stole away, vnwitting to the Enemy, loaden with pearles and treasure, that he tooke for prize and kept all to himselfe, perhaps worth a million of Rials, or better, but see ill Fortune. The *Whale* (of which he was Captaine) rich laden with his Masters and his owne goods, hard by *Swally* Road without the Barre, sunke and was swallowed by the Sands, occasioned by a hole, neglected by the Carpenter, and failing to carine or mend her, the Ports were open and tooke in water, which to proue that euen Whales are subiect to destruction perished in that mercilesse Element, *Woodcocke* not long after ouerwhelming his life with too much care, too vnable to moderate so great misfortunes.

This poore Citie is now disrobed of all her brauerie, the *Persians* each moneth conueigh her ribs of wood and stone, to agrandize *Gombrone*, not three leagnes distant, out of whose ruines, shee begins to triumph.

Ormus Iland, has no fresh water, saue what the fruitfull Cloudes weepe ouer her, in sorrow of her desolation, lare so populous, those are preferued in Vines or earthen Iarres, and are most comfortable to drinke in, and to giue bedding a coole and refrigerating-sleeping-place, to lenifie scorching *Phaeton*, who is their potent in his flames and sulphur.

Gombroone.

Gombroone, is by the Natives, cald *Bander*, (or Port Towne) it eleuates the *Articke* Pole twentie seven degrees nine minutes. Is distant from *Ormuz* nine English miles at most. Is seated vpon the Gulph and in the *Ormuzian* Kingdome (whose limit was of old into *Arabia*) yet some say in *Carmania*, and others in *Larr*, which was a Kingdome.

It was a dozen yeares agoe, so short from the title of a Citie, that it could not boast of twelue houses, at this time, hauing very neere a thousand.

Tis gouerned by a *Sultan* and *Shaw-bander* (or King of the Port) one has the Sword of Iustice, the other the Scale of Weights, both whose houses conioyne the Market-place or *Buzzlar*.

In *January* here arriue yeerely ships from *India*, *English* and *Dutch*, and here the *English* Agents receiue custome of all strangers, that honour being granted them from the *Persian* King for their good seruice at *Ormuz* against the *Portugals*, yet I belecue the Pagans are by this time weary of their courtesie, and beginne to deny the *English* that honour any more. The *English* and *Dutch* Merchants Houses are apparant from the rest by their Ensignes flying a top their Tarraffes.

The Towne in Winter is inhabited by sundry Nations as *Persians*, *Indians*, *Arabs*, *Iewes* and others: all which flie away in Summer to auoid the intolerales heat their, caused both by the burning sands and great height of a mountaine towards the North, anticipating the coole breath or aire.

Of all sorts of people, the *Bannians* exceed for number, they are the most subtile and faire spoken Merchants in the *Orient*. Here they sell all sorts of Fruits, Seeds, Roots, Drugs, and Rose-water. The *Arack* and Wine sophisticated and brought from *Shyras*, is sold by *Iewes* and *Moores*. The *Bannian* is tied from it by Religion, the Inhabitants are of an Oliue colour, and the pobrer sort clothed but to the middle. The women are attired in linnen of white or other colours, they weare, in their Noses, Rings of Siluer and Buttons of Gold. As also a Bodkin or long Iewell of Gold, enammeled and set with Rubies, Turquioses and Garnats. The shape of which is here described.

Their



Their Eares haue twelue or fourteene silver rings, their armes lo-
den with shackles of Brasse and Iuory. Vpon their fingers they haue
many silver rings, and on the thumbe commonly one with a Glasse
to looke in, and no wonder, their beauties are so delicate and char-
ming, and such as preuaile in my iudgement, towards chastitie, more
then *Ovids* Remedy of Loe.

They are the most vgly and impudent Whoores, in all *Persia*, and
infect that corporation with their Heathenisme and numbers.

The vehement heat something excuses them, and in Summer to
coole their bodies and affections, they sleepe in Troughs and Trenches
of water, which kind of bedding was vsed very much when *Ormus*
had any glory.

The houses are of mudde, thicke and hardned in the seorching
Sunne, they are flat and tarrafed stop, where in hot weather, when
Serenes fall not, they sleepe on Carpets. The Windows are large
like those in *Italy*, and in stead of Glasse vse wooden trellizes or cas-
ments.

The people are superstitious and owe much ceremonie to their Goddesse *Luna*, they are more valiant and generous then the *Indians*, affect complement, and hate walking, all their delight and brauery is on horse-backe.

Though the Country about *Gombroone* be sterile and sandy, yet in the Winter season, there is abundance of all things necessary, chiefly fruits and flowres, as Orenge, Lemmons, Pomegranats, Pomcitrons, Quinces, Peares, Apples, Almonds, Currans, Figs, Dates, and Lillies, Roses, Tulips, with other things, as abundance of Egges, Hens, Kids, Rice and the like: most of which are brought from other places hither.

In the Towne are some *Moscheas* and *Synagogues of Iewes*, and three miles from *Gombroon*, right against *Ormuz* Ile, growes a tree, which we call the *Bannyan* tree, whose circumference in the leaues and boughs fixt in the earth, is two hundred & nine of my paces, as I measured. Within, the boughes are lopt off, so that it seemes a *Theater*. And wherein, may ambush very priuately three hundred Horse.

A Monke of
Charitie.

A Chappell sacred to the *Bannjans Numen*, is built close to the bole included and hidden, to those without, by her thicke spreading branches, neere which, is the *Cave* or *Hermitage* of an ancient *Braminy*, a deuout Wretch, hauing constantly serued his Master the Deuill aboue threescore yeares. At the Marriage of a *Bannyan* maid, the custome is, she sits the first night by the *Pagod* (which is an *Idoll* of vgly caruing) expecting some reuelations. At mid-night the *Bramini* enters in a hidden haire and vnresisted reaps her *Virgin* honour, which is the more shame, in that at nine or ten yeares old, they desire to lose it. The *Bramini*, in the *Sallies*, sometimes will priuately condition with a *Travellor*, to take his mid-night Offerings, which (as I was told) none but *Portugals* doe accept of.

Our Ambassa-
dors entertain-
ment at Gom-
broon, Jan, 10.

The tenth of *January*, Sir *Robert Sherley* entred *Gombroone*, after our arrival there out of the *Gulph of Persia*: which knowne, the *Sultan* of the Towne came to visit him: Sir *Robert Sherley* being Ambassadour from the *Persian*, and speaking the *Turkish* Tongue, demanded of him pompe and entertainment for Sir *Dodmore Cotton*, Ambassadour from our *Soueraigntie*, as also Horses, Mules and Camels for his iourney to the Court, which hee grudged at, the King then being at the *Caspian* Sea. But vpon sight of his *Phirman* (or Letter of command) hee agreed willingly and accordingly provided for him.

Corzelbasbaes
with the Persi-
an, as the Spahi
with the Turki.

At his landing, the Captaines of the English ships (riding their) gaue him an hundred Culuerin shot, for a farewell from them. At his going vp to the Towne, the *Sultan*, the *Shaw-bander* (or King of the Port) and many *Corzel-basbaes* (or Horsemen of the best ranke)

met

met him, and very ciuilly conueighed him to the Town. The Caſtle of *Gombroon* gaue him ten great ſhot.

All the way from the water-side to the *Sultans* houſe, (wee rode twixt two rankes of *Perſian* Archers and Muſquetiers) where our Ambaſſadour, the Gentlemen his followers and Sea-captaines were welcommed to a very neat and curious Banquet and muſique from the ſhips. Thence we rode to the Engliſh Agents houſe, where wee receiued a ſecond entertainment.

And after fourteene dayes reſpoſe, wee begun our Land Trauaille into *Perſia*, furniſht with twenty nine Cammels, and twelve Horſe, by the *Sultan*, who after a *Piſcaſh* or Preſent giuen him (ſiue miles accompanying vs) returned.

Our departure from Gombroone, towards Perſia.

THe firſt night wee lay at *Bannarow*, is ſixteene miles from *Gombroone*, where is a *Carrauans-raw* (as they call it) or common receptacle of all Trauellers, ſuch being at euery *Manzeil* or reſting places, through theſe Kingdomes, in regard their be no Innes, and vnleſſe they carry with them their Kitchin, they are like to want prouiſion to eate, in all places through their Iourney. And note that neere all or moſt of the *Carrauans-raws*, are Tancks or couered ponds of water, filld by the beneficiall raines, for the vie and drink of Trauellers and their Cattle: in very few places, Springs being found, except where Cities and Townes are placed.

From *Bannarow*, next night we got ſiue leagues (or ſiue Engliſh miles) further, and next to a place cald *Cawreſtan*, their and at other places our *Mammandore* or Harbinger, prouiding for vs.

The fourth night wee lay at *Tangee-Dolon* (or the narrow way) where is a pretty *Carrauans-raw* and the more praife-worthy, for the excellent water wee found their: which iſſuing from a mountaine three miles diſtant, has paſſage through another towring hill where we lay, the Aqueduct being merualouſly cut through the bottome of this mount, and thence runs into an Euen and champagne ſoyle, which containes twentie miles circuit, ſurrounded with Hills of ſtupendious height and vneuenneſſe to aſcend, within which *Tempe* is a Towne (of thirtie houſes) cald *Dolon*, poſſeſſors of that pleaſure.

The fiſt night our *Manzeil* (or Iournies end for that day) was at *Whorwoote*, where a little from vs, wee viewed a Blacke Tent, and going thither found three old *Arabians*, with each his Booke, our of which they chanted dolefull Requiemſ to their Cozens ſoule,

ouer whose graue they sat, and were to mourne their five dayes for him, according to their Ceremony.

Next night we travelled fixe leagues further, and two dayes after into *Larr*, into which old City, the *Cawfee* (or Iudge) and *Calentur* or *Gouernour*, with many other men of note gallantly mounted, with great courtesie brought vs thither; neere the Citie a *Pershan*, out of a Poeticque fury thundred vs a speech of welcome, and thereupon the Kettle-drums and other their lingling Instruments stroue to deafe vs. After this a *Venus* (like in honestie, though not in beautie) attired in an anticke fashion, presents her selfe; accompanied with more *Syluanes*, where they danced *Lauoltoes*, their armes and legs were adorned with Bels, which with the other musique, made a consort. During this *Anticke*, *Bacchus* (a great Dietie among those people) crept in amongst them: so that the iangling of their discording pipes: the Whoores bells, roaring of the Mules and Asses, with the shooting and clampur of two thousand people all the way before vs till wee entred *Larr*, so amated vs, that had *Vulcan* and his *Cyclopes* beene working there, there noise had beene preuented. After we were lodged, they without more ceremony (tired, I suppose, with the former) left vs.

A Description of Larr.

L*arr* is a Citie vnder the Latitude of twenty seauen degrees and forty minutes North, tis vnder the Iurisdiction Royall of *Emang Ally*, the *Chawm* or great Duke of *Skyras*, from whence tis distant fourteene easie dayes iourneys, and from late passed *Gombroon*, seuen dayes, or sixscore *English* miles or thereabouts: all the Countrey for foure hundred miles together, is desert, sterile and full of loose sand and dangerous, it also shewes huge high Hills, on every side, travell which way you will: without grasse, rarer herbes, or what else, a Pilgrim, in those inhospitable Desarts might desire (a few Date-trees excepted, which stand rather as markes to passe by, than other service) and did not the *Tanoks* (their watery *Magazens*) assist them, neither were the people able to abide there, or Travellers to find passage.

The Citie of *Larr*, is the principall place for Iustice and Commerce within that sandy Kingdome (cald by some by the same name, though in my iudgement in *Susiana*) *Shushan* being not many dayes travell distant thence.

The Citie is very ancient, and thirty yeares agoe had five thousand houses in her, of which three thousand were turned topsie turvy

turny by an Earth-quake, two thousand at this day is her number.

Tis now famous for nothing but a Castle and *Buzzar*, which is large, strong and beautifull, tis in a fort Quadrangular, though of vnequall Angles. The extent from North to South is an hundred and seuentie paces Geometricall, and from East to West, an hundred and ninetie.

The Castle is built at the North end vpon a high aspiring Mountaine, well stored with Ordnance brought from *Ormuz*; the order and situation of this Fort and Fybricke, equalizing if not preceding any other in *Persia*.

In this poore City is a *Mesquite* or Temple, framed in some part with *Mosaique* worke and round in Figure: at the entrance hangs a *Mirrouir* or Looking-glasse, wherein *Mahomet* beholds their deformities, this Church lodges the great Long-named long-buried Prophet *Emyr-Ally-Saddey*, whose sleep (they say) has beene fiftene hundred yeares long in that Sepulchre. They expect his Resurrection shortly to waite on *Mahomet* (of whom hee prophesied fye hundred yeares before his knaueries.) And tis sure great *Phisr* loues them so dearely, that hee will not part with them, because he expects these *Mussulmen* there also.

This Towne affords Dates, Oranges and Aquamir, or *Asack*, the riuier water I may call *Aqua-mortis*. The baseness of it such, that so little came in my belly, as was possible, because it corrupts the body, hurts the eyes, and breeds long Wormes like a Lute-string in their legges that loue it, these Wormes they vnwinde with a Pione and come out daintily: sometimes they break, and then danger to that legge ensueth it.

The people are blacke and needy, many miserable *Jewes* inhabit there and haue their Synagogues, but their only receptacle is North-west from *Larr* sixtie miles, at *Iacroun*, in which Citie are a thousand Families all *Jewes*, transported thither in the *Babylonish* captiuitie, & this they named in memory of their old *Kyrish Idarim*.

About thirty yeares since, the Duke of *Syria* (commanded by the King) subdued this Kingdome, ruined one Castle and built another, slue many of the Citizens, ranlackt the Towne and sent home to *Syria* so much Treasure as burthened seven hundred Cammels; much, in respect of the great famine and poverie of this Kingdome, but most part raised, I helpeue, out of those great and many Carauans from *Babylon*, *Tauris*, *Cazbeen* and *Spanham*, trafficking to the *Portugell*, while *Ormuz* had Trade and Riches.

The poore King, though his life was granted him, when hee was dreaming of other matters, an vnexpected *Semiter*, (to end his stratagems) cut off his head, and by death of all his Progeny establish the Soueraignty vnto the *Persian*.

Some Maps place *Larr* by a great Riuier, wherein they are mistaken.

ken so exceedingly, that within a hundred miles is not any Riuer or Riuellet.

After nine dayes abode in *Larr*, wee continued our iourney to *Shyras*, most of vs mounted vpon good Mules, who though slow, are sure of foot, and Emblemes of Sobrietie.

Our first night we pitcht our Tents not far from *Larr*, and could not trauell next day, by reason of an immoderate showre, that made the earth very slippery, whereby the Camels could not foot it.

The raine as it seldome falls here (not a showre sometimes in five yeares) when it falls, brings incredible ioy and profit to this people, and Sun-burnt Countries, and with which happinesse, it often brings with it mischiese and sorrow, for we were told here, that six yeares since, such a violent storme of raine vnburthened it selfe neere this place, and caused such a sudden Deluge and Cattaract, that a Carrauan of two thousand Camels perisht; and were cast away by it.

Next night we slept in *Techoa*, or *Dea-chow*, (which signifies the Towne vnder a Hill) where the *Calenter* of *Larr*, *Coget-Obdrwa* tooke farewell of vs.

At this *Techoa*, are many pretty Tombes, not any buried without memorials, a mile from this Towne we see threescore blacke Pavillions, wherein we found nothing, but what gaue mirth and beautie.

These are a people, who liue wholly in Tents, and obserue the customes of the *Tartars*; they haue no certaine habitation, they delight in motion, they graze and feed here and there, with all their substance.

The *Persians* stile them *Vloches*, or Shepherds, these *Nomades* are well described by the Poet.

*Nulla domus, planstris habitant, migrare per Arua,
Mos, atque Errantes circumuectare Penates.*

They haue no constant dwellings, but delight
To wander with their House-gods, day and night.

Next day we roade by a huge wall, cut by incredible labour out of the solide Rocke, as a secure defence against the inuading *Persian*; the Kingdome of *Larr* their terminating.

Thence we came to *Berry*, a small Towne, and Schoole for the *Arabique* Tongue, this has a *Mosquit*, or Church, promising much a-farre off, but deceiues the expectation neerer hand, howbeit tis much honored by the people, for being an euerlasting Dormitorie as they belieue, to their Learned Pseudo-prophet *Emaum-zaddey-a-meer-amaddey-Ally*, a man of great length in name, power, and eight hundred yeares antiquitie: his Tombe is foure foot high, and eight in length, couered with a white linnen cloth, the sides painted and set forth

forth, with Poesies of *Arabique*, neere him are fixt two Speares and Ensignes curiously wrought, and vpon the Coffin lie a set of great Beades, with which he vsed to worke miracles, a top of the Chappell hangs a Globe to expresse his power and greatnesse, in the wall are round Glasses (such as are in Dutch-houses) in which these people see representations of their sinnes. And (which is not least esteemed) I perceiued a stone pendent neere the wall which they preserve for a valuable Relique, they say, the Prophet vsed to lay this stone on the shoulders of the erronious, the miraculous waight and vertue of which was such, as reduced him into a right path: A little pot comes next to our description, it has an vnguent of great vertue and Antiquitie in it, which it seemes cannot be spent, and is of Soueraigne force for weake eyes: to crowne all, his Booke, yet no *Alfurcan*, of deuotion is laid vpon him as too worthy the vse of sinners. The Church vnder foot is neatly matted, and as the Church has superstition, so the Priests haue Ceremonie, none can enter with boots or shooes on, because the place, they say, is holy.

The Alcoran, or
Alfurcan, is
their Booke of
Religion:

Hence we travelled to *Bannarow*, at which Towne the Gouernour met vs with musique and welcome; three Drummes and sixe Muskets. The ruines of an ancient Castle, lately demolisht by the *Persians*, shewes its ribs vpon the top of a stupendious mount, the view of one side inclining to the Towne, the other to the Deserts. Our next nights *Manzeil* was at *Goyoam*, a Towne at least of a thousand Houses, after our reposing there, a *Persian Hocus-pocus*, affronted vs, he performed rare trickes with hands and feet, hee trod vpon two very sharpe *Persian* Semiters with his bare feet, then laid his naked backe vpon them, and suffered a heavy Anuill to be laid on his belly, on which two men beat two Horse-shooes forceably: that trick done, he thrust Knives and Arrowes thorow many parts of his armes and thighes, and by meere strength of his head, tooke vp a stone of sixe hundred pound waight, which was fastned to the ring with his haire, and in like sort tore asunder a Goatsheads with his fore-locke, still crying *Allough whoddow*, or great God to helpe him, we gaue him perticular requitals, and so left him and the town, where lies entombed the Prophet *Meleck Mahomet*, one very famous for fomenting the precepts of his master *Mahomet*, which opposed by the *Sarazens*.

A Jugler.

Thence our Trauaile was through the Wildernesse, riding so long and carelessly that some of vs lost our company, straying in that comfortlesse Defart, but next day wee found out the Carauan, At this time such raine, thunder and lightning fell vpon vs, that wee were imprisoned in our Tents. Yet on we went next day, and lodged at night in *Whormoot* (or Towne of Dates) by the way was a Tombe of the harmelesse Shepheards, hung with threeds tripartite, each threed

threed beautified with parti-coloured wooll, and at each end was placed a Puppet or Pagod to protect it.

The two and twentieth day we dislodged a wilde Bore, but neither shot nor Dogges preuailed against him. That night wee slept in *Cutbobbow*, and next in *Mohouck*, in which is a Monument of foure famous Prophets, *Hodgee*, *Mahomet*, *Izmael* and *Ally*, buried foure hundred yeares agoe.

Thence to *Caughton*, next night to *Vagea*, next to *Moyechaw*, thence to *Pully Potshaugh*, so to *Syrus*: the description of which it is now, and was, I haue here deciphered.

Persepolis.

Persepolis (out of whose ruines is come *Siras*) was built by *Sosarimus*, as some suppose, who liued in the *Median* Dynasty, he was the third Emperour from *Arbaces*, who gaue end to *Sardanapalus*, and the *Assyrian* Monarchie, which had continued from *Belus*, Father of *Ninus* 1480. yeares, in succession of one and forty Monarchs, howbeit she was most beautified by *Cambyses*, sonne to *Cyrus*, and second King of the second Monarchie, which *Cyrus* obtained by ouerthrow of *Astyages*, who had kept the Soueraigntie to the *Medes*, from *Arbaces*, in nine Kings, to two hundred ninetie seven yeares.

This Citie continued mightiest in *Asia* from *Cambyses*, to *Darius Codomannus* sonne to *Arfamus* in the line of thirteene Monarchs two hundred and thirte yeares, at which time the valiant Greeke *Alexander*, by conquest of all *Asia*, more easily gaue a Period to this glorious Citie, by one blaze, at the whoorish councill of *Athenian* *Thais*, so that, through his riot and her villany, this Imperiall Citie felt the flames of Warre, which *Alexander* afterwards deplored with teares, but helpelesse.

I cannot beleue *Quintus Curtius* his report of Cedar trees, of which he would haue this Citie builded, the Countreyn where producing any, if he meant Cypresses, tis credible, albeit they had whole mountaines of excellent blacke Marble ioyning to them, and out of which the Imperiall Palace was extracted and cut out, as to this day appeares in that ruinous monument.

This Citie when the *Macedonian* *Victor* ranfackt it, gaue him in Gold a hundred and twenty thousand Talents, his Souldiers hauing spoiled what they pleased.

This Citie, saith *Diodorus Siculus*, was the richest and most lonely

ly City vnder the Sunne. It had saith the Historian, a high stately Tower, enuironed with a three-fold wall, the first wall was sixteene Cubits high, beautified with battlements. The second, was as high againe, and the third as much exceeded that to sixtie Cubits, composed of hard Marble (no strange thing, all the mountaine being the best black Marble in the World, in many of which polisht stones I could see my face) fixt with brazen gates: to the East of which was a Hill of foure Acres, wherein were entombed the Monarchs of the World. Nor was the glorious Temple of *Diana*, of lesse credit that being (as writes *Iosephus*) couered with refined gold, which greedy *Antiochus* thought to haue ranackt, as he did *Ierusalem*, from whose holy Temple he tooke no lesse then ten tun of Gold.

Arist. lib. de mundo auerreth, the admirable ingenuitie of the Magi, such, combined with the immense Power of those Emperours, that they could heare in one day, of all affaires, through that bulke Empire, euen from the *Hellepont* vnto *India*.

In this Palace, the Kings Throne was Gold and Orientall Gemmes, the Palace rooffe shined with Gold, Amber, Siluer and Iuory, his lodgings were rich too, for in one Chamber was a Vine, studded with Pearles, the artificiall clusters, were Pearles and precious Rubies, his Beds pillow (saith the Author) was bolstred with fise thousand Talents of Gold, his Beds feet with three thousand both Gold and Vine was giuen *Darius*, by the *Bybinian Pythius*, many rare things more are reported of this louely Paradise. But how time has demolisht her glory, as most of all the Wonders of the World, how she lies now subiected giue me leaue a little to rest vpon her pleasant bankes of *Byndamis*, and I shall truly set downe what is now left of her.

Chil-manor, or forty Towres.

THe great Palace of *Persepolis*, is by the inhabitants (who little respect Antiquitie) cald *Chil-manor*, (or forty Towres) by which, it seemes they haue seene so many in their Predecessors, though now there be but nineteene standing, and one below, to the East, howbeit the ruines and ground of fourescore more, are yet visible, this great roome was the Hall, and cut out of the blacke shining Marble, wherein were placed a hundred white marble Pillars, which gaue admirable beauty to it, each Pillar or Towre is about fifteene foote high, each in rotundity forty squares, each square three inches.

From



From this roome, is a stately prospect of all the Plains thirty miles about it.

The ascent to this is cut out of the marble Rocks, the staires (reserving their durance and beauty to this day) are ninetie five, and so broad

broad that a dozen Horſemen may ride vp abreast together: the immediate ascent is twenty two foot high, at which is the gate (or entrance into the ſaid Hall) the breadth of the Gate is ſixe of my paces, the height of each ſide or Gate (engrauen with a mightie Elephant on one ſide, a Rhynoceros on the other) thirty foot high, very rarely cut out of the marble, fixt and durable for euer.

A little further from the entrance are two Towres of like ſhape and bigneſſe. Neere which is another part of the gate, wherein is engrauen a *Pegasus*: an inuention of the *Sculptor*, to expreſſe his workmanship, theſe are the portals to that *Apollo*, ſupported by a hundred white marble Pillars, a top of which now inhabit the pious Storkes: the faſhion of this roome exceeds all the other in circuit, and brutery.

Adioyning is another foure-square roome, whoſe blacke marble wals are yet abiding. Tis I ſay foure ſquare, each ſquare ninetie paces, all foure amounting to three hundred and ſixtie, it has eight doores, foure of which are ſixe paces broad, the other foure of halfe that breath, euery doore has ſeu en engrauen marble ſtones fixt one vpon another, each ſtone in length foure yards and height five quarters, all which eight doores are exquisitely engrauen with Images of Lions, Tygres, Griffins, and Bulls of rare ſculpture and proportion, a top of each doore is of ſtone the Image of an Emperour in ſtate, holding in his hands a ſtaffe and Scepter.

A third Chamber ioynes to the former, which (theſe people tell vs) was a receptacle for the Queene and Ladies, tis of a Quadrangular but not equall forme, two ſides ſixtie, the other ſeuentic paces.

A fourth Chamber is next, two ſides twentie, the other two, thirtie paces, which Nurſerie, though of blacke ſhining marble, is not yet obſcured in her glorie: the wals are rarely engrauen with Images of huge ſtature, and haue beene illustrated with Gold, which in ſome places is viſible; the ſtones in many parts ſo well poliſht, that they equall for brightneſſe a ſteele mirrour: this Chamber has its wals of beſt luſtre. But Age and Warres, two great consumers of rare monuments, has turned topsie-turue, this, as many other things, and left nought but wals to teſtifie the greatneſſe of that glory and triumph it has enjoyed.

At the higheſt of this Palace, is cut, out of the perpendicular mountaine, the Images of a King (which may be *Cambyſes*) adoring three Deities, the Fire, the Sunne, and a Serpent.

The mountaine on the other ſide is alſo cut perpendicular, vp which is no ascending, this is ſufficient for this Theame, on which I ſhould not haue ſo much inſiſted, but for its worth, and that none hath formerly in truth deſcribed it.

Theſe *Persians* ſay one *Iamſhet* was the ſtructur, whoſe Image is frequently carued in moſt places, hee ruled ouer *Perſia*, in nine Di-

cents from *Noë*, and is by Historiographers supposed sonne of *Om-change* King of *Persia*.

Halfe a mile from *Persepolis*, is a Towne of two hundred houses, cald *Mardash*, whose inhabitants so little know or value memory, that they daily teare away the monument, for Sepulchres and benches to sit vpon.

Which they cannot doe, where the Rockes are fixt, in one of which Hals described, is excellently engrauen, Battailles, Hecatombes, Triumphs and the like.

And though, some imagine, *Persepolis* to haue stretcht so farre as *Syras*, which now is thirtie English miles distant. The distance does not so much diswade me from it, as those high craggie mountaines interposing them, and vnder the olde *Persepolis* is a plaine *Horizon* East, another way.

No doubt, but *Syras* may haue risen from her ruines, though built in a distant place, as we see *Tauris* from *Ecbatane*, *Bagdat* from olde *Babell*, *Ierusalem* toward mount *Caluary*, *Cayro* from *Memphis*, *Tunis* from *Carthage*, *Constantinople* from *Bizantium*, *Rome* now in *Campis Martius*, and many other Cities, which altering their seats though but a league, some also haue got other denominations.

From *Chibilmannor* five miles West is the Image of their great Champion *Rustan*, cald *Nocha Rustan*: his Tombe is vpon an apparant high Hill three miles from *Hispahan*, they beleue such Wonders of him, as our boyes doe of *Belianys*, or of the Knight of the Sunne,

I come now to describe *Syras*, which though spoken of after *Persepolis*, yet in our trauell we came thither first.

Description of Shiras.

S*Tras* or *Sheiras* (as the *Persians* pronounce it) has North Latitude twenty nine degrees forty minutes. Some would haue her built by *Cyrus*, and from him called *Cyropolis*. Others from *Iamshet*, fift King of *Persia*, and so from *Noë*. But I rather thinke its deriuation is from *Sheir* or *Milke*, as *Aleppo* from *Halip*, which Synonymies are taken from plentie and pleasures: many Towns in these parts agreeing so, as *Whormoote*, which is a Towne of Dates, *De-A-chow*, a Towne vpon a Hill, *De-Gardon* (a Towne of Walnuts, &c.

The compasse of this Citie is about eight or nine miles, the greatest extent from the South-east to North-west neere three miles, a farre lesse compasse then those that write, it has twenty miles compasse, and in it sixty thousand houses. Tis seated at the North-west end of

a large euen plaine, twenty miles long, and ſixe broad, the ſides en-
uironed with mighty Hills, vnder one of which this Citie is placed.
At the firſt view, it affords a very pleaſing obiect, and by reaſon of
abundance of high Pyramidall Cypreſſe-trees, circumuoluing the
Towne, it ſeemes, a Garden, till at the entrance the Hummums, (or
hot Baths) and *Mofchees*, their Churches, by the refulgent ſplendour
of their bluenefſe, gaine admiration in the beholders. The prime
beautie of this Citie, is her Churches and Gardens.

Within the Citie are fourteene or fifteene Churches, moſt of
which are round like Theaters, their outside tyling, pargetted with
azure ſtones, reſembling Turquoifes.

Two of theſe are more eminent then the reſt; the one, for braue-
ry has two Pillars or Steeples (as high as *Pauls* in *London*) covered
and wrought with blue and Gold, the Inſide vaſt and vn furniſhed,
ſhewing onely one ſmall place allotted for deuotion. The other for
uſe, whoſe ſuperficies is *Mofaicke* worke, enterlaced with *Arabian*
Characters out of their *Alcoran*, in the entrance, yet ſpeakes it ſelfe
rather a Royal Carrauan-raw, then a Temple, though nightly a thou-
ſand Lamps adorne it.

Other Churches, haue beauty in them, and are moſt reſpected for
the buriall places of ſome famous Prophets, ſeruants to their adored
Ally ſonne in Law and equall with them to *Mahomet*, whoſe lugling
trickes, haue ſo bewitched theſe Infidels, that Zeale and Wealth to-
gether haue richly adorned their monuments with precious frag-
ments of Braſſe and Stone, and what Art is defective in, Nature and
Gold has made vp its wants, each Sepulchre boaiſting of an hundred
Lampes and ſiluer Sockets: in one of which is embalmed that Pro-
phetick man *Shew-Meer-Ally-hamzey*, who this ſeuē hundred yeares
has waited vpon *Ally* in *Acheron*, for doing as was written in his *Al-
coran*. The length of his Temple is ſixtie paces, and the breadth ſo
many.

In another, ſleepes *Sandan Emjr Amahow*, a man who became *Ma-
homets* deare Diſciple, when he taught his owne Law, and the lon-
ger time runs on, the more increaſes this *Sandants* power and vertue,
they ſay, to worke Miracles.

The Houſes are of Sun-burnt bricks, flat a top, the windowes treſ-
lized very curiouſly. And though generally they haue within, no
Ornaments after our faſhion, yet ſome peculiar Houſes, as the
Dukes. *Shock-Ally-Beg*. *Ally-chou*, and others may be competitors
for delicacie with moſt in *Europe*.

Sultan *Shock-ally-Beg* (in whoſe Houſe we had a Banquet and ciuill
welcome) his Chamber was large, high, and round, the windowes of
painted glaſſe (no common ware) the rooſe and ſides imboſt and
wrought with gold and Images moſt exquisitely, the floore was ſpread
with Carpets of Silke very rich and comely.

This

This Sultan had benee twelue times in battaile against the *Turke*, and moſt times Victour, and in a ſingle Combate with *Aly Baſhaw* (whom he ſlue) receiued a lameneſſe.

I will adde a little of the Great Dukes Entertainment to vs, and goe on.

Hee is cald *Emangoly Chawn* (*Chawn* is Duke) is now Protector of *Persia*, during *Soffees* infancy. His Father and Grand-father were Dukes afore him. A Genealogie of that Antiquitie as many Sultans and Dukes in *India* and *Persia*, cannot equall it; they know ſo little that way.

Hee is one of the Kings foure great Dukes, each of which has twelue Sultans, each Sultan ſiue thouſand Couzel Baſhawes (a better Warriour then the *Iunizaries*) his Titles without oftentation, are theſe.

Titles of the D.
of Sbyras.

Emang Ally Chawn Lord of *Persia* (which they call *Farſee*) Great Duke of *Shiras*, Sultan of *Larr*, and of the mountaines of *Iaaron*; Lord of *Ormuz*, Ruler of *Carmania*, *Mergiana*, *Suſiana*, *Gedrozia*, *Aria*, and *Sigeſtan*, Prince of the Gulph of *Arabia*, Great *Beglerbegg*, Commander of twelue *Sultans*, Flowre of Courteſie, Second in Glory, Protector of *Muſſulmen*, Nutmeg of Comfort, and Roſe of Delight.

his conquests,

He got an Oath from the late King *Abbas*, that he neuer ſhould be beheaded, a recompence for ſmall reaſon too vſuall from their Emperour, He ſubdued all *Larr*, *Ormuz*, and vnto *Iaſques* for his Soueraigne, and got a footing in *Arabia* in this manner. Two Princes of *Arabia*, contending for Soueraignetic, hee that was vanquiſht, demands ſuccour from this Duke, who entertaines him willingly, and with twenty thouſand Horſe fights with his Aduerſary, kils him and becomes Lord of both Territories. The relieued Prince, thanks him and deſires to returne home. *Emangoly Chawn* cryes ſie, at that, could he with any honeſty leaue him, that ſo had ſuccoured him: the Prince muſt ſtay, and in ſine, becomes his Sonne in Law, and Father at one time, for hee wedſ the Dukes Daughter, and the Duke his Lands and Signiories, and keeps him priſoner.

perſia

wealth

His Reuenues (as Merchants ſay) is foure hundred thouſand *Tomanes* a yeare (a *Toman* is three pound ſixe ſhillings) his Plate and Jewels valued at three hundred thouſand pounds, he has three hundred women in his *Seraglio* (called here *Haram*) when he hunts the Tygre, Lion, Bores and ſuch like (which, hee does once in foure yeares) he ſets twentie thouſand men to rouze them, and when they are together on ſome mountaine, he impales it with a huge toile, of Wire, Cords, and Wood, a toile and burthen for ſixe hundred Camels, and ſo commands them.

and ſports,

At our entrance into his Metropolis, hee was two dayes iourney thence, at his Houſe of pleaſure. Sir *Robert Sherley* rode to him, to

acquaint him with our Ambassadors being there: hee knew it well enough, and thought we should attend his leasure: so after wee had repoled sixe dayes in the Citie, our Ambassadour acquainted *Shocke-Aly-Beg* with his desire to part. What; replied hee, would you goe ere you see the Dukes face, he answered, his businesse swayed him to another end, he came to see his Master: So the next day the Duke came to *Shiras*, followed with two thousand horses, and rested two dayes without sending or taking notice of vs.

At length hee sent a Gentleman to our Ambassadour, with a complement of welcome, and bade him to visit him: our Ambassadour sent him word hee had come so great a Journey, as excused him, if the Duke would please to ride thither, he was his seruant.

The Duke stormed exceedingly to see his greatnesse slighted, and after a pause fearing to affront him (because the King of *Persia*, had before hand writ to him, and others through his Kingdomes as wee traueled to respect vs) sent word, hee would come next day and see him, but he did not, his sonne (a Gentleman of eightene yeares old) came to excuse his Father, and without any stay departed.

Next day our Ambassadour sent the Dukes sonne word by *Shocke-Aly-Beg*, he would trouble him, the Duke was not well pleased his sonne should haue the visit, so that at our Ambassadors alighting, we were conueighed into the Dukes Gallery, which was very long and richly furnisht with Plate, rich Carpets, dancing Wenches and *Ganimeds*.

The Duke was set at the very end crosse-legged like a Taylour, but his fierce aspect and brauery denied that title, hee stirred not one foot, till our Ambassadour was at him, and then standing vp, embraced him, we had Wine, Women and a Banquet to accompany vs, and after two houres stay departed.

Next day (being the two and twentieth of *March*) we were inuited to a Solemne and Royall Banquet.

We were ushered into the Banqueting-house, a large open roome, and supported with twenty Pillars richly gilded, the Roofe of imboist gold, the ground spread with rich silke Carpets, this looked into a large foure-squared Court, round, in which were placed the prime men of the Citie, and in another Court five hundred common people, all which the Duke had inuited to declare his greatnesse.

The Banqueting Hall had a State at the end, of Crimson Satten, embroydered with Pearles and Gold, vnder which hee sat directly vpon the Carpets crosse-legged, on his right hand was placed the Prince of *Tartarie*, on the left our Ambassadour, next him sate the Dukes eldest sonne, or *Beglerbeggee* (whose head three yeares after, viz. in the yeare 1632. was stricke off, at command of the young King vpon small reason) and to him the captined King of *Ormus* (who has five markes a day allowed for his maintenance) neere him sate the

the two desolate Princes his sonnes, in whose company wee were placed, such as were Gentlemen.

On the other side next to the Prince of *Tartary*, sate the Prince of *Georgia*, a Gentleman of as braue a looke as euer liued, and no lesse braue in Armes; his faith is Christian.

During their stay, they were sad and melancholy, whose being there, I could perceiue, was more to content others, then themselves.

The rest of the Hall was filld with Sultans, chiefe Merchants and *Coozel-bashawes*, the Banquet was very costly and plentifull, of Candid dried meates, Dates preserued, preserued Peares, Pistachoes, Almonds, Duroyens, Quinces, Apricocks, Myrabilans, Iacks, and a hundred other Fruits and Spices, the *Ganymeds*, young Boyes in Wanton habits, powred out Wine to such as loued it.

At the end of the Banquet, the people without gaue a great shout, crying *Tough Ally Whoddaw Bashat* (which was God be thanked.)

Then the Duke himselfe entred, with thirty Gentlemen, viz. slaues, in Crimson-fatten-quilted Coats and Turbants, euery Turbant wreathed about with chaines of Rubies, Turquoises, Emeralds, and the like of great lustre and value.

The Duke himselfe was attired in a Coat imbrodered with siluer, vpon it, he had a Vest or Gowne of great length, so thick powdered with Orientall glittering stones that the ground of it could scarce be seene, and twas inualuable, his Tulipant and Sandals had like lustre.

His not entring till the Banquet was finisht, so gricued our Ambassadour, that when he came (all the Company bowing their heads to the ground) he sate still as discontented. For the truth is, the Duke forbore of purpose, that his people might wonder at his greatnesse.

Sir *Robert Sherley* bending very low, made bold to drinke to him, in a bowle of pure gold, which the Duke bid him accept of for his paines: the Duke perceiuing our Ambassadour so silent, smiled vpon him, drunke his health, and after a few complements, departed.

I had forgot the Trophies of his *Ormuz* Victory, which is painted in Gold by a *Portugall* Captiue, wherein are set downe the incamping vpon the shoare. The assaults and massacres of the *Ormuzians*, some beheaded, some led in chaines with their fellowes heads hung at their girdles: as also the *English* Ships and Colours, by whose assistance, the Towne was taken.

I will speake a little of the Citie, and so passe on.

This Citie, the Metropolis of *Persia*, (for *Spahawn* is in *Partbia*) is fabricated about with spacious Gardens, some of which are eight hundred paces long and foure hundred broad, and that of the Kings cald *Hony Shaw*, is twice as much. These Gardens abound more in fruits

fruits then flowres, as Pomegranats, Pome-citrons, Muske & Water-melons, Quinces, Peares, Apples, Orenge, Grapes, Almonds, Figs, Currans, Pistachoes, Plums, Cherries, and Apricockes, to which are added the comely Cypresses, Pines and Chenor-trees. And remember this, that though these things be in the Citie, because they haue a Riuer, which procreates their Garden delights. Yet if you exceed three miles trauaile from the Towne, you shall finde no motives to beget *Alexanders* Riot, except barren Mountaines, Sand and salty Desarts, can procure Epicurisme.

Indeed within this Citie is the best Grape in *Asia*, the name of *Sheraz*. Wine is famous farre and neere. The Wine is like the *French*, but better tasted.

In a word, it wants, nothing so much, as water, yet waits not that altogether, but I am of opinion, that this place for Wine, prettie Women, Fruites and gallant People, compares with any part of *Perfia*.

The five and twentieth day of *March*, or Lady day we left *Shiras*, and thence the first night rode thirte miles, to olde *Persopolis*, of which I haue already spoken.

From *Chil-manor*, we rode to *Mojown*, eight *Farsangs*, or foure and twentie miles, twixt which two Townes is a high impregnable Mount, at whose top has stood a Castle, so fortified by nature and industrie, that it was thought impregnable.

A late rebellious Sultan, wearie of slavery manned it against his Prince, the late victorious *Abbas*, who in person came against him, and in sixe moneths could see no signe of victory, whereat enraged, he proposed a great reward to him could enter it. An old conetous Magician vndertakes it, and wrought so by his damned Spels, that the Sultan came downe, forced by the Deuill, who assured his pardon.

A siege and
victorie.

The Blocke rewarded him, and the old Wizard (ignorant of his end) demands his gold, which the King grudgingly gave him, but secretly took off his head for coniuring a Quality, the King praised at other times, but now cried shame on it, to recouer his beloued Gold againe.

Mojown is seated delightfully, it has good water, Woods, greene Pastures, and good Wine, tis a peculiar Towne, giuen by ancient Kings to the Prophet *Ismael*, buried there. His Sepulchre is cald *Z-moom Ismael*, or Prophet *Ismael*, the Towne payes yearly to the enriching and keeping this Prophet, twelue thousand *Mans* of Rice and Barley (a *Mand* is six pounds.)

Next night we lodged in *O-jone*, a Village of thirte houses. This Towne brags not a little, of her holy Inhabitants, for they are all of them Prophets or Prophets children.

Next night, to a place where is buried a great Vncle of King *Ab-*

bas, neere whose Tombe we slept that night. Thence ouer the most craggie steepe and dogged Hills in *Persia*, that night wee lay at *Assespose*, a small Towne, yet has a Castle and Garrison, for it holds some captiue *Sarcaffens* and *Georgians*, fortie thousand of which poore Christians are imprisoned, thereabouts forced from their Countrie by the *Persians*.

They are faire, proper and comely people, and so valiant that they scorne a Pagan. If the King can preuaile with any to forsake his Sauiour, and acknowledge *Ally* or *Mahomet*, hee is preferred aboue common merit. The poore foules hearing we were Christians, flockt about vs and wept to see vs.

Thence wee rode to *Commesshaw* two and twentie miles distant, next day to *Cuzanzar* two and twentie more, so to *Deagardow* (or Walnut Towne) foure and twentie miles, so to *Rezdecawz* (denominated, it may be from *Rezdecawd*, the five and fortieth King of the *Persians* from *Kayumarras*) where is the best Carrauans-raw about her. This Towne is seated in a low narrow Valley, sunke downe in midst of a large Plaine, whereby you cannot see it till you be at it, did not an eminent Castle mounted higher, point it out.

Next night in *Amno-haut*, a place of thirtie houses, included in one the wall about it, ore-tops the Houses, in it liue thirtie Apostate *Georgians*, the Towne is *David Chawns*, a Brother of the Duke of *Shyras*, and he is Lord of three Titles. In this Towne is a Carrauahs-raw, and a pretty Garden Lodge, which has five roomes, rich imboist with Gold and Pictures.

Next night we lay in *Commesshaw*, (foure and twentie miles from *Amno-haut*) at which Towne the Authoritie and Territorie of *Emangoly Chawn* Duke of *Shyras* is limited. *Commesshaw* has a thousand houses, tis distant from *Spahawne*, six and thirtie *English* miles, twenty yeares agoe, it was vnder command of an Apostate Prince of *Georgia*, cald *Chonstandoll-chawn*, and vnder him Sir *Robert Sherley*, but it seemes, they are vnthankfull people, for though they knew of his being in our company, and that an Ambassadour was with him, they tooke no notice of vs, but let vs goe by without any Ceremonye.

Next night wee came to *Moyear*, one and twentie miles from *Commesshaw*, that Towne has the like bignesse of a thousand Families, and exceeds in this, their Doue-houses, are so finely builded, that they excell their dwellings.

Thence we came to *Spawhonet*, a Towne sixe miles distant from *Spahawne*, wee rested in *Spahawnet*, three dayes, at the entreatie of *Meloyembeg* the Kings Treasurer, that our Ambassadour might be entertained into that Citie, with greater triumph.

Our Ambassadors entrance into
Spawhawn.

WE entred *Spawhawn*, the tenth of *Aprill*, and I shall truly relate the order of our entertainment.

Three miles short of the great Citie, we were entreated to repose an houre in a Garden of the Kings, where wee had a Banquet, thither came the Agent and some English Factors to waite vpon our Lord Ambassadour; thence riding in good Equipage, the Sultan of *Spawhawn*, *Meloym-beg* the Treasurer, *Hodgea-Nazar* the Prince of the *Armenian Christians*, with all the *Beglerbegs* and *Coonzel-bashas* of the Citie, accompanied with foure thousand Horsemen, came to welcome vs.

The fields and streets for two miles were fild in our passage with *Bannians* and women from the Citie, ten thousand at the fewest, who as we past, cried welcome; and shouted strongly: amongst the horse were aboute fortie Kettle-drummes and Tabrets, nor wanted the Whores and Boyes their places, all which with Antique Dances, made the Ceremony more notable.

After our arriual in the Citie, wee alighted at the Kings Palace, which is in the great *Mydan* or Market place, *Meloym-beg* and Sir *Robert Sherley*, kneeled downe three times, and kist the threshold or ground, at the first entrance, which done, a Souldier made an Oration, so past to our Lodging, which was one of the Kings best Houses, and neere the water.

The Emperour or *Pot-shaugh* of *Persia*, was then at the *Caspian* Sea.

The fourteenth of *Aprill*, foure dayes after our stay in *Spawhawn*, the Agent for the English Merchants inuited vs to a Banquet, where he shewed a heartie Entertainment: and to honour his Feast the more, he had at night, a pond of water set round with Wax-lights, and spent many Squibs and Fireworks which flying high, made all the Citie wonder.

Next day wee inuited our selues to *Hodgee Nazarr* the *Armenian* Prince, who has the sole rule of a small Citie called *Ielphea*, whose Inhabiters are all Christians. This *Ielphea*, is on the other side the water, and seated in the same sort, as *Southwarke* is to *London*.

Hodgee-Nazarr was glad to see vs, and gaue vs royall welcome, amongst other meate, wee had a Pigge roasted (a meate abhorred by *Mahometans* and *Iewes*) the Wine bottles and flat cups we drunke in, were of pure Gold.

A Description of the Tephelines in Persia.

THese *Armenians*, by some are termed *Tephelines*, from their Citie *Telphee*, neere to *Ararat*: they are one in habit with *Mahometans*, but differ in their names and consciences (they adore *Christ Iesus*) who in old times has had so many faithfull servants here, that in *Anno* 430, when *Sapor* reigned, no fewer then twentie thousand Christians suffered Martyrdom.

These *Armenians*, since their translation from *Armenia* by the *Persians*, haue beene scattered vp and downe, and are without any certaine abode or Citie, saue here at *Telphee* (so called in memory of their other Metropolis.) These here, liue in as great freedome and securitie as doe the *Persians*, only their Pole-money is rated at a higher tax.

Their Bible and Beliefe is as ours, they giue credit to the three first generall Councils, they haue two Patriarchs or Archbishops, one at *Hierusalem*, the other at *Telphea*, who sometimes resides at *Syon*, other times at *Syna* a mountaine in *Arabia* the Desert: they haue been *Metropolitans* of *Antioch*, but now are satisfied with another Title. They haue twelue other Bishops, but very miserable, most of them are seated in their vnquiet Country, which lying twixt two great Kings) is a prey many times to the *Turke* or *Persian*. Former times haue called their Nation by other names, some *Colchos* (now *Mengrelia*) the place where *Iason* and his *Argonautes* obtained their Golden Fleece, from iniured King *Aeta*; vndone by his subtile Daughter *Medea*, who also betrayed her selfe.

Others haue named it *Iberia*, and some *Albania*, (now called *Zuria*.)

It brings forth the brauest Warriours, in all the East, men so reputed of (for constancie and valour) that the *Sultans* of *Aegypt* had thence their *Mamulukes*, and the *Persian* King has his now *Coosel-basbaes*.

Their Countrey is full of Woods, Hills, Rockes and Ruines, it abounds with Silke-wormes, Wild Beasts, Hawkes and Fruits. It enioyes a streame of the old Riuer *Cyrus*, and viewes *Araxis*, which comming from *Taurus*, where *Périardo* and *Abo* are set, runnes through the *Caldoran* plaines, and at last is swallowed by the *Caspian* Sea.

Their Lent is very strict, they eat no Flesh, Butter, Milke, or Egges, only Oile, Water, Bread, Honey, Herbs, Fruits, and the like.

Vpon Good-Friday, they represent the Death and Buriall of our Sa-

Sanctour, during which they weepe exceedingly till Easter day, when they take vp the representative Bodie, intimating thereby his Resurrection, the salutation for that morne (according to the Easterne wont) is (*Hee is truly risen*) which Angelicall newes they celebrate vnanimously with ioy and feasting, all which time, the *Jewes* and *Mahometans* dare not mocke nor intrude amongst them. The King affords them this prerogative.

When they enter the Church, they bend low vnto the Patriarch, who sits in Maiestie neere to the Altar, and after Serulce giue him like reuerence.

In the yeare 1609. a thousand of these suffered martyrdom by bloudy *Abbas* King of *Persia*. Only (as hee was falsly informed by a very Rascall, who in enuie to these *Georgians* and *Armenians*, had fained Letters from their Patriarch to the Pope, that they were willing to become one, with the Church of *Rome*, and to acknowledge the Pope their Head, and Vicar of the Catholike Church) at sight of which counterfeit Letters, the *Persian* King grew so enraged, that no lesse satisfaction then the liues of a thousand innocent Christians, could moderate his Fury, threatening more blood-shed, if hee should proue it more apparantly.

Whereat, these distressed Christians send an Ambassadour to the *Turke* to helpe them, which he granted and raised a bloudie Scene to ensuing troubles.

Their Religion, was sithence illuminated, by *Lodowic Grangier* a Iesuite and some others, who hearing of their erronious doctrine, in charitie departed from *Pera*, neere *Constantinople*, crost the blacke Sea, and landed in *Mengrellia*, where *Threbis Chawn* Prince of *Georgia* entertained and encouraged them, to bring saluation to the blind and irreligious of that Nation. Two of them liue at *Mocaury* in *Iberia*; the rest at *Cazbeen* and *Babylon*.

Threbis Chawn a whiles after, was imprisoned by *Emangoly Chawn*, and conueighed to *Shiras* a prisoner, where we had his company at our Ambassadours entertainment, before spoken of. The *Georgians* and *Armenians* haue since beene often conquered, and againe proued Conquerours.

Some of whose Tragickall misfortunes, I shall speake of, intreating the Readers patience, being the discourse of Christian miseries: and those whose Patron and first Conuerter was Saint *George*, Bishop of *Cappadocia*, beheaded by *Dioclesian* the Emperour for louing Christ, and from whom they are called *Georgians*. A Saint of no small repute, and honoured by the Order of the Garter in *England*.

Most of which troubles came vpon them by *Cycala Bassa*, whose peculiar attempts I will only write of, hapning in memory of some to this day liuing.

This *Cicala* or *Cigala*, was sonne of a Christian Gentleman, whose
life

life proued him a profest Enemy of the blasphemous *Turkes*, and in that profession and Quarrell sacrificed his life, his wife was named *Lucrece*; there abode at *Messina* within *Sicily*: both of them vertuous, and might haue beene counted in the number of the happy, had not their sonnes vngracious life opposed their best contentments.

He turned *Turke*, and was Circumcized by perswasion of *Ozman Bassa*, Generall against the *Persian*, for *Amurath* the Third, and lay at *Van*, during those two Battailes, wherein *Emyrhamze-mirzay* the vndaunted Prince of *Persia*, with his own hands, struck off the head of the *Sultan* of *Caraemit*, Generall for the *Turke*, and wherein died the *Bassas* of *Trepizond*; and five *Sanzacks* with twentie thousand *Turkes*. And that other victory ouer them by the same Prince at *Sancazan*, neere *Cazbeen*, wherein for griefe died *Ozman* the Valiant *Bassa* and aboute three and twentie thousand *Turkes*, the *Persians* receiuing very little losse, this was in *Anno* 1586. and though he boasted of great matters, so soone, as hee descended into *Media*, the *Persian* Prince, hunted him backe againe, not daring to abide a Combat with that happy *Mirza*. So that had not *Ozman* at his death requested his good vlage and continuance of Authoritie, the great *Turke* had vtterly discarded him. Howbeit all *Amuraths* Raigne hee was neuer put vpon any valuable Employment, till in *Mahomet* the third his rule, he helped them at *Karesia* in *Bulgaria*, after the famous siege of *Buda* in *Hungary*, where, for all their valour and policie, they lost not onely sixty thousand able Souldiers, but gaue ouer their hopes of enioying those parts of *Europe*.

Cycala after this, insinuates so farre with *Achmat* the Great *Turke*, Successor to *Mahomet*, that to be reuenged vpon the *Georgians*, hee grants him (power, to torture them, with) an Army of eighty thousand men, proclayming his cruell entended reuenge vpon them for Rebellion, and agreeing with the *Persian*. But after much labour and hopes, when it came to triall, his expectations and brags deceiued him, in that, sooner then hee expected (forgetting both his former mischances and *Zellallybegs* later ouerthrow) the *Georgians* (with whom the *Persians* as in a common cause had ioyned themselves) set vpon him, and wel-nigh routed his whole forces, and two moneths after, by a supply of the *Mirza*, *Shaw Abbas* his eldest sonne (and Father to *Shangh Soffee*, now raigning) with twelue thousand Horse, they chased him to the Confines of *Armenia*, where *Cycala* resolved to try his fortune once againe vpon them, and the fight indeed was terrible and bloody, but at last the *Georgian* and *Persian* Princes preuailed ouer him and his amazed *Turkes*, who seeing resistance of no worth, fled and gaue the *Persians* libertie to kill thirtie thousand of them, the *Persians* in the battaile hauing lost nine thousand, which losse to the Great *Turke* was so great and sensible, that to this day,

day, hee has cause to thinke on it. For vpon this Victory *Cycala* fled into *Iberia*, and *Abbas* the King of *Persia* slaughtered all his Garrisons in *Teflis*, *Tauris*, *Cazbeen* and *Babylon*, that yeare regaining no lesse, then they had anciently lost in the troublesome Raigne of King *Tamas*, 1537. to *Solyman* the Magnificent, fourth Emperour of the *Turkes*.

Those vnfortunate attempts could not daunt *Cycala Bassaw*, but after his Apologie to the *Grand Signior*, he enters the *Persian* Territories in hostile manner (the same time that *Hussan Bassaw* marched against the *Bulgars* and *Hungarians*) but his arriuall and forces were soone knowne too. Victorious *Abbas*, who with *Aliculibeg Sultan* of *Syras*, *Lollabeg*, *Methiculibeg*, and other his expert Captaines and thirtie thousand *Coozel-bashes*, sent Letters of Defiance to him, and at the time appointed fought with him, tooke all his Cannons, slue fiftene thousand of his men, and put him to a shamefull flight: which ill fortunes, so soone as the *Grand Signior*, *Achmat* heard of, he raged extremely, vowed his reward, but first send the *Bassaw* of *Caramania* to conioyne their forces, to try all wayes of recouery, but *Abbas* the King of *Persia* and his men were so vsed to conquer them, that with Victory in their fore-heads; they couragiously assaulted the *Turkes*, and for seuen houres the Combat seemed equall, till towards night, vpon an ambush of the *Georgians*, the day fell to the *Persian*, the *Turkes* very sorrowfull turned backe, and sought to saue themselves, vowing neuer after to be commanded, by that vnhappy Generall. Some of which Armie arriued at *Constantinople*, and vpon rehearfall of *Cycalas* ouerthrow, the Great *Turke*, was so transported with rage, that he gaue *Cycalas* treasure there, to the *Ianizaries* and *Spahis* to prey ouer, and that his memory might be forgot, puld downe his Palaces.

The *Persian* King vpon these his Victories, hearing of *Achmats* tyrannies and Expeditions into *Hungary* and other parts of Christendome, to encourage the Christians dispatcht three Ambassadours into *Europe*, some to the Emperour, the other to the *Pole*, his Ambassadours are *Zeuall Chawn* Duke of *Tyroan* (our small friend, at our being in his Citie.) *Methicullybeg* and *Iusbassahossau*, whose newes as welcome, so they returned home well gratified, and after these, when he had assured himselfe of *Babylon*, he sent Ambassadour into *England* *Nogdiheg*, and *Shaugh Suares* Nephew into *France* and *Netherlands*, and Sir *Robert Sherley* (to the Pope and other Princes of *Italy*) through *Muscovia*.

One passage more of the miserable *Georgians*, I will deliuer you, related by Sir *Robert Sherley* as we trauelled, in which is apparant the insulting pride of *Mahumetan* Kings ouer those that are christned, and in which is scene the danger of a poore Nation, that would main-
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taine its freedome, placed twixt two powerfull aduersaries, distressed *Georgians* and *Circassians*.

A late Tragicall History of the Georgians, Christians.

S*Skander* (or *Alexander*) was of late yeares King of *Georgia*, and for his Valour, Iustice, Temperance, and other vertues, famous through most of *Asia*.

Skander, as fortunate in many things, had this to his contentment added, the issue of three sonnes, got of his Wife, a *Sarcasthen*, her beliefe Christian, Descent Noble, and worth equall, to her other attributes, but to speake poetically as the best beantie, wants not blemishes, the best wits, vices, nor the fairest day its showres, so albeit he iudged himselfe, right blest and happy in his children, to shew perfection is not in mortalitie, the sequell shewes you the weaknesse of our ioyes, and vncertaine hopes fixt to posteritie.

His father was yet liuing, and participant in all his happinesse, but regarding his owne great yeares and sonnes deseruings, conferred the Royaltie and cares vpon Prince *Alexander*, whose two younger brothers knowing themselues by law of grace and nature, much inferiour to Prince *Skander*. Yet their owne ambition and others assassinations, begot great opinions of their merits, though grounded vpon no other, then tyranny and pale Enuie: and neglecting the names giuen them at their Baptisme, the faith of Christ, wherein their famous Predecessours had stood, with constant valour to become Martyrs, The profession they had seene their parents, elder brother and kindred, yea, and themselues thither to apparantly reioyce in. All these despised, *Thre-beg* Apostatizes, and turnes *Turke*, embracing without their perswasions the abominations of *Mahomet*. And *Constandel-chawn* flies to the *Persian*, both, by their Idolatry, customes and modes of that Nation endeouoring to aduance his thoughts, though thereby hee reuolted from his Sauour. In whose power it was, in this impietie, to haue sent him flaming to Hell, in choking Brimstone and other plagues of reuenge and punishment.

This *Constandel-chawn* (as Fame goes of him) was active and ingenious, nature hauing sufficiently enricht him, with gifts vnworthy such a Master. Yet some report, by casualtie of riding, or like accident, his bodie in some sort became imperfect. Which notwithstanding quenched not, but rather inflamed his daring courage, maliciously

ously looking vpon the vertue and perfections of other mens minds and bodies.

Abbas (then ruling ouer *Persia*) offended with the Turkish insolencies, resolues to beate them out of *Samachand*, to effect it, hee makes *Ally-chawn* his Generall (a tried Warriour) and to encourage *Constandell*, ioynes him in equall command with *Ally-chawn* the *Persian*, the way to affront the *Turkes*, was through *Georgia*, which gaue a fit occasion to the Apostate *Georgians* ancient practices. So that, without reuealing his intended Treason to *Ally-chawn* or others in his company, and brazen-faced, not fearing to behold his grieved parents and friends by his Apostasie, he visits them, and to stop their exclamations (which he saw ready against his Mahometanisme and Circumcision) he begins to lay open his receiuings, creations, fauour, wealth, and trust, amongst the *Persians*, his great command prouing no lesse then he had told them. What knew they, but hee did this to secure his Countrey, who knew his heart, but hee that made it, to whose rule he deuoted all his actions. And with such heathenish and detested Oratory, this wretch so blazed himselfe, and in requitall, instead of ioy and applauses, had no other language retaliated him, saue teares, sighes, sad countenances, and strange feates in their distracted vilages.

All which moued him to such condolings, that in place of asking pardon, requesting prayers, promising amends, and sympathizing with their heartie dolours, he beseeches them, to leaue off wounding him, (those expressions being more pungent then Swords or Arrowes.) And if any loue or pittie remained in them, to forgie him, who had vowed a satisfaction and preferment to each of them, in memory of their true affections (Hypocrite, Villaine, that only aymed at their destruction, and vniwittingly in despite of his hellish purposes) sent them to receiue a Crowne of Martyrdome.

But to make his Tragedie the cleerer, after some cessation of their sorrowes, and to mitigate their ill opinions, hee earnestly inuities them to a solemne Supper, where after great varietie of entertainment, by his appointment, which succeeded at his watchword (being the holding vp aloft a siluer Ewre, after washing) immediately rush in, his vailed Seruants, the Executioners of bloud and horror, who, to accomplish his commandement, without let cut all their throats, this parricide, the new *Mahometan* (vnworthy the name of *Constantine* or Christian) without ayding them, or flying at these murderers, but as in astonishment, lift vp his hands and eyes, as if transformed by a *Gorgon*, that at least his dying friends, (if soules then continue memories of sad Catastrophies) might in some measure opinionate, his innocencie in that murder.

So when he saw, they were immortall (vniustly made so by his villany) without least shew of remorse or pietie, ere his parents, Prince

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The Georgian King, Prince & Nobles murdered as a Supper.

Alexander, *Magar* and other Nobles were cold in death, hee proclaimes himselfe apparant Heire to the *Georgian* Diadem. Which sudden and vnnaturall proiect, as hee knew, carried with it amazement and detestation, so to become sure in his deuices, hee places new Guards of *Persians*, in each fortified place, and where such wanted, he suddenly built some, and there bestowed Garrisons. After which, to shew the modester *Persians* his integritie to Heathenisme, he sacrilegiously ransacks the Temples or Houses of Christian Deuotion, trampling vnder foot (so farre as hee was able) all reliques and vlesfull Ornaments, belonging to Presbytery.

And forcing along with him some troopes of *Georgians*, to increase his Army, he and *Ally-chawn*, in haste and fury marcht to *Samachand*, daring the *Turkes* to a set battaile: Which the Turkish Generall (who was sonne of *Cycala* the *Rasshaw*, in this Itenarary some where spoken of) for the honour of his Master the Grand Signior, and his owne ingagement, accepts of, and with a resolu'd Army encounters them.

Where was fought (twixt these old and inueterate Aduersaries) a long, and famous battaile, in heat of which the two Generals, full of spirit and resolution, fought hand to hand, without distraction, and after equall hopes of victory, at length they parted, but not without honourable characters of emulation and dexteritie. *Constandel-chawn*, was wounded in the elbow, and *Sicala's* sonne in the thigh, the army in this interim on both sides, expressing all wayes possible to obtaine conquest, which yet was anticipated by the nights darknesse (the Moone, it seemes, vnwilling to patronize their bloud-shed) so that the *Turkes*, first made retreat, and entred the Towne. Though the report giues victory to the *Persians* (bought at a deere price and worth little, when obtained.)

Constandell, when he saw the *Turkes* were entred *Samachand*, giues order: that his wounded Souldiers should be cured, and resolving afterwards, to bid them battaile or besiege them, hee entrencht himselfe, pitching his owne and *Ally-chawns* Tent, one neere the other.

The *Georgians* (he had forced to this battaile) though tired with trauaile, and hurt in that dayes combate, sorrowfully remembring the cruell murder of their aged King and good Prince *Alexander*, inhumanely perpetrated by this *Mahometan* Monster, fearing his apparant Tyrannies, and ioying little to be copartners with Infidels and Agents of his base ambition: these and some other reasons sway'd them. That, not respecting his vsurped Title to the Crowne of *Georgia*, his power with the *Persians*, the rigour of armes, for such reuolts, vnanimously and with a faithfull courage, they assaulted the fearelesse *Persians*, (that little dreamed of such Conspiracies) and after some slaughter they came to the Generals Tents, who had escaped

scaped thence, at first newes of this sedition, the *Georgians*, pulled downe their new Kings Tent, and instead of *Constandell* (whom they thirsted after) they cut in pieces a base Eunuch whom hee of long time against Lawes of God and Nature had made a Carimate.

In this strange and v unexpected trouble *Constandel-chawn* (whose imagination then were visible, the wounds and hated murders of his father, brother and friends) after he had fled his Tent (in wonder how this tumult tooke beginning, and by whose encouragements) armed with amazement and nakednes, he followed after *Ally-chawn*, his neighbour and copartner. Whom so soone as he espied he thrust himselfe at his feet (supposing this combustion came from his intention, either to murder him, or at best, to manifest how little he accounted his ambitions) & crying out with a lowd and hideous voice, exclames against cursed Fortune, who when hee thought himselfe, most free from danger, and in the next degree to securitie and promotion, had bitterly cast him downe, and made him more abject, then in his former beings before he had massacred his dearest friends to become aduanced. And if that *Ally-chawn* desired his ruine, he requested him with earnestnesse, his death might be giuen him, by such a Heroicke hand as his, rather then perish by the rascall multitude, whose ennie and rage he knew, both insufferable and without mercie. Especially that his *Georgians* (whom by this time, hee saw were principall against him) might not bragge hereafter, of their fortuncy and daring resolutions to cut off him their Soueraigne.

But *Ally-chawn*, who at first, thought this rebellion, began from *Constandel*, when he saw it otherwise, his feare and amazement became greater, and insensible how to qualifie these bloudie stirrings, and seeing the fire and noise grow higher, nothing but chagor and out-cries possessing both sence and Tents. Hee embraces half-dead *Constandel*, assures him of his innocencie and ignorance, bids him to take courage, and conuocate the *Persian* Horsemen, and without more inquisition to poste away a little further from the *Turky*, who doubtlesse had he knowne of this conspiracie, had entred with them and routed them vterly.

The two Generals hauing giuen signall to their Captaines when and where to follow them, vpon two swift *Arabian* couriers fled away, the night and disguised habit furthering their priue parding, where being some miles distant, the ablest of their army followed them. The reuengfull *Georgians* also another way, recyring into *Georgia*, displacing such Garrisons of *Persians* as *Constandel* had feared there, and by each way fortifying all places of resistance and aduantage, assured of a second entry of the *Persian*.

And indeed, this opinion, did not any whit deceiue them, for *Constandel-chawn* when he had reconered the rest of his distracted army,

animating them with all reasons possible to prouoke reuenge, vpon these weake and treacherous *Georgians*, rebels to the Law of Armes, and Traitors in a high degree to him their Soueraigne. He protested to receiue none into mercy, his former indulgence of a father, should now perfectly conuert it selfe into desire of viter extirpation and tyrannie, or rather Iustice, that the *Persians* may see his faith and loyalty towards them, and all the World be witnesses of iust and impartiall retribution, to them his faithlesse and mad-brained slaues and vassals.

The *Persians*, wisely conceiuing, their former losses, weaknesse, and remote beings, and that *Constandel* late Parricides, were incomparable, able not only to prouoke loyall Subjects to reuenge (and hauing indeed another King, *Temeriscus*, sonne of *Alexander*) but euen strangers, in way of pitie, and to diuert like miseries from their owne Nations, they were more addicted homewards, and had returned quietly, had not *Ally-chauins* perswasion altered them. Who being bribed or by great imprecations conjured by *Constandel* to chastise them, at last they consented to goe, if but to regaine their late lost honours, and that the *Georgian* valour might not seeme too terrible.

Glad of this resolution was *Constandel*, and no lesse glad, to see them engaged in the Quarrell of their reputation, by this, not doubting to reseat himselfe, and make aduantage of the forfeitures of their weake inheritances. So to giue more vigour to this action, he, giues out great words against the *Georgians*, desiring the *Persians* to enrich themselves with the spoiles, of goods or beauties, that they may see how truly he labours to content and satisfie them to the full.

In this manner proceeds this imperious *Constandel*, daring to trample on his Sires ashes, and reioycing how hee should see his Country in consuming flames, with a hideous massacre of man, woman and childe. (but Almighty God who is the Ancient of dayes whose arme is neuer shortned, nor power vnable, or vnwilling to defend his seruants, these poore *Bethulians*, gaue way to this enraged *Holofernes*, so farre as for his glory he saw conuenient, though, long patient at length confounded him) for this Army of the *Persians*, so soone, as they arriued neere to *Georgia*, was affronted by the Queene, (wife of late murdered *Alexander*, eldest brother vnto *Constandel*) and being a Lady of faithfull memory to her destroyed husband, a very good Christian of great wit and courage, and much beloued of her people, she rather chose to sacrifice her selfe (if that would be sufficient) then see the downfall of the *Georgians* her Countymen.) So courageously entring the *Persian* army, discloses who she is, and as an Ambassadour required the sacred Law of Nations, to speake freely and returne to the King her sonne without disturbance, which granted her, shee desires a parlee with her brother

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Constandel, that hearing of her being there, issued forth in brauery and shew of insolence, demanding her businesse.

This poore Lady, after some signes of sorrow and respect vnto his person, beginnes to reprehend him mildly, sets before him, his late murders, how odious they were to all the Christians (and as she belieued) vnto Infidels. What could he expect, when he had ruined his countrimen, burnt all their trees and Cities, hee might easily know the *Persians* vsed him for their owne aduantageous attempts, and that he should neuer be without the brand of Traitor and Parricide, that as yet, the meanes was open to redeeme the good opinion of his subjects, which he must looke to doe, if euer hee would be famous to fight against them, or secure to defend his owne: say they had offended him, yet no vertue more deified a Prince then Clemencie and in some measure they deserued mercy, the destruction of their beloued Princes slaine by him and vnderferuently, mouing their choler, and that it might be his owne case, which fidelitie (no doubt) would please his soule, though in other ioyes, and with the immortall, hee knew the *Georgians* could neuer bee vanquishit, without infinite murder, the valour of one *Georgian*, equall to contend with five *Persians*, the very *Mamelukes*, *Ianizaries*, and chiefe Commanders of *Persia* and *India* now being *Georgians*: and who doubtlesse would beare reuenge in their hearts, if he should be so cruell to their Kindred. Shee beseeched him (if hee could not be dissuaded) to condescend thus farre, that they two might next day meet, conueniently betwixt both Armies: where after discourse, they would referre peace or warre vnto his iudgement.

This parley ended, proud *Constandell*, after some notions of pride and haughtinesse, bids her rest confident of his resolutions, that, as Nature had graced him with the dignitie of being eldest (his brothers being murdered) and the safetie of *Georgia* depended vpon the care and fame of such a person as he reputed himselfe, hee would, after some chastisement of his Rebels, take vpon him the defence and government of that Kingdome, and for *Temeriske* their supposed King (her sonne) hee should not want preferment, either the inheritance of *Mengrellia*, (a forced right) *Charsee* or some such Dukedome, should giue him satisfaction, in the extreame of his desires or merits, his infancie and doubt of legitimation, sechiding him a while, from enioying any Soueraigntie: and that his deserts and right might appeare, perfect in view of all men, he accepted of her motion, and would with twenty horsemen meete her, in an appointed place twixt both the Armies, where his Title and plea of right and entrance should defend it selfe, as well in conference, as battaile.

This granted, after two dayes respite, according to the Articles, *Constandel-chann* and the Queene of *Georgia* met, at the place appointed: where shee begun, her premeditated Oratory, perswading him,

him, to looke with pitie on his Countrey, the Widdowes, aged men, Orphants, innocent Children, and such Motiues, begging mercy: then shee represented the weaknesse of his designs, withstood both by the enraged Armies of the *Georgians*, resolved to maintaine their liberty to the last man, The fauour *Temeriske* had with the *Persians*, (in whose Court he was educated, and liued much honoured and affected by the people and King) who when *Constandell* had discharged the vtmost of his rage, was sure of small thanks from *Abbas* King of *Persia*, In that there was no conquest (the *Georgian* and *Persian* being friends) but a prouocation against their loyaltie and alliance. This vnder (fraud she spoke that he might be reconciled, and by faire doings, lay a better ground of his aduancement, and retreat from *Persia*, whereby he might become Commander, and haue meanes, to recouer his faith, which he ought to looke after repentantly and with more zeale, then the Conquest of the Vniuerse besides. The *Georgians* (passing by his irreligion and Mahumetisme) had a very good opinion of his valour and knowledge in Armes, so that they were desirous to entertaine him as their Governour. By his expertnesse encouraging them to a defence against the *Turks* and *Persians*, both whom in all occasions were insulting ouer them, because indefensue and without gouernment, And that she had faithfully spoke, what she desired, though it was in great part against the dignitie and securitie of *Temeriske* her sonne, as then in *Persia*.

Whereeto, *Constandel-chawn*, beyond measure efflated with pride and high opinions of his worth and conquests (iudging his being their, no lesse) replied in few words. That he was fearelesse of his establishment in his Fathers Royalties, That amongst such haughtie and perfidious people, he had rather come in as a Conquerour, then by right of succession, that himselfe and his good friends the *Persians* had suffered in their honour so exceedingly, that without battaile and bloud they could not part well satisfied, that hee had his Army in Battalia; and resolved to execute, that (notwithstanding hee perceived the *Georgians* ready to receiue them in fury) he doubted not to massacre the best of them. For as hee had incorporated himselfe vnto another people in Religion, speech, order and action, and such as loued him, he would neuer trust his owne Countymen, who had with such peaceable faces so lately betrayed him, and whom hee knew, irreconcilable, and so assured her, in a word, hee sought reuenge and murther, not excepting the innocents.

At which the Heroicke Queene, sighed, and shooke her Iauelin (saying, if it will be no better, then God destroy the Homicide) immediately vpon that signe hee was shot to the heart, and sunke downe dead, with a wrathfull countenance, as only grieuing hee perished in this base sort, without recompence. At sight of which, the Queene, and the ambushed Musquetiers (hid of purpose to destroy him) forth-
with

*Duke Constandel slain by an
ambushment.*

with retired to their Army, who expected the event, and received her ioyfully.

Ally-chawn, when he knew, *Constandell* was slaine: was cooled in a further reuenge, only that the King of *Persia*, might not impute cowardize or treason to him; hee speedily affronted the *Georgians*, who receiued him in warlike sort; with such furie and hast pressing on the *Persians*, that they desired to come off without more venture, and so after losse of some common Souldiers retired home, leaving the *Georgians* Victors, though defensiuely, who without delay, flue all such Garrisons of *Persians*, as eclypsed them, and by all industry of men and monies, made strong all such places of defence and refuge, as might defend themselves, and offend their enemies.

So soone as *Ally-chawn* returnes, he acquaints the King his Master. In what had hapned. He was no stranger to the *Georgian* humours, he knew well, tyranny was of all things, most odious to generous dispositions, and that mens bodies might, but neuer the minds of the *Georgians* be subiugated by violence, or deceitfull manners. Whereupon he studies how to pacifie and draw them to him, he knew politie was of more force then power, hee assured himselfe, so ancient a Nation required a Prince of their owne beliefe and temper, he knew *Temeriscus* was he, and thereupon encourages his progresse, affords him many Complements of Wel-wishes and Alliance, clothes him sumptuously, returnes him all the ornaments of Right and Royaltie, were taken from his Predecessours, and guarded with a traine of *Coonel-bashawes*, sends him home securely, where many thousands of his people thronged to see him, ioying and enjoying his wished company. And *Temeriske* to denotate himselfe a thankfull person, requites with many fauours such *Persians* as accompanied him, & sends old *Abbas* word of his welcomes and inthronization.

Now see how mischief appears in a louely and vndistemperd Scene, when all *Asia* celebrated this reconcilement, and none could fasten vpon any colour of futired discontentment.

An Ambassadour of the *Grand Signior*, arrives at *Spartawan*, and there vnder pretext of other imployments, by all private subtiltie, labours to annihilate this late made Friendship, being very preiudiciall to the Turkish Empire: so that he first sends secretly to yong *Temeriske* and by his *Sinon*, possesse him, the *Persian* would neuer digest their late ouerthrow neere to *Armenia*, and that *Ally-chawn* had a promise of being *Vizier*, or Lieutenant of those Countries for the *Persian*, who resolved to make it a Prouince and to extirpate the Title of a Kingdome. As he had done to *Larr*, *Shushan*, *Babylon*, *Hircania*, *Candabor*, *Hery* and other Kingdomes, to the preiudice of their honour, and apparant ruine of Christian Religion.

This inueighing discourse, so preuailed, with credulous youthfull *Temeriske*, that he resolues to defend himselfe; the maintenance of his

his true beliefe, life, honour and freedome. The lesse fearing them. In regard the *Turkes* had sworne to helpe them vpon all occasions.

Now when the politicke Ambassadour, had wrought Prince *Temeriske*, as he desired, he then perswades with *Abbas*, that the *Georgians* hated him, that their King had entertained discourse with the *Grand Signior*, and sought but an aduantage to betray his trust, that if his words seemed of no moment, the matter was not consequential, and his employment carried him, to other ends then forreigne Obiects.

The King of *Persia*, sayes but little. Imagining the more, and being euer iealous and apt for each suspicion, apprehends it fully, and though he knew the Ambassadour hated their agreement, and would reioyce to see them disunited, yet to rest confident of *Temerisks* alliance and fidelitie, and that the *Turke* might see his error, he sends his *Elchee* (or Ambassadour into *Georgia*, and by him entreats Prince *Temeriske* to come and visit him.

The Ambassadour found Royall welcome, but all his asseuerations and desires could not draw *Temeriske* to visit *Persia*, he sends excuses, but those so weake and vnwelcome, that *Abbas* in no small choler, sweares his destruction, repenting that he had heartned him with too much clemencie (a vertue very rare in this old *Abbas*) & sending for *Aliculibeg*, *Lolla-beg* & other Captains, with a potent Army he inuades *Georgia*, where finding small resistance, he gaue leaue to his needy Army, to destroy and make all vse and meane of benefit, where ere they trauelled, so that they fired their Villages sacrilegiously profaned their Churches, defloured their Virgins, and committed all such villany, as lawlesse and barbarous enemies most hunt after: and hauing enricht their Treasurie, satiated Reuenge, and fortified some defensue places, the victorious *Persians* returne, crosse ouer *Taurus*, and leaue their King at *Farabant* at the *Caspian* Sea, till more imployment.

In this wretched time, *Temeriske* fled to the *Turke*, who readily receiued him and assures him of re-establishment, this granted, that he would protest an inuiolable league with them against the *Persian*. To which the distressed *Georgian* assents, and accompanied with a mightie Army of *Turkes* and his owne Nation, re-enters *Georgia*, in a battle, beats the enemy, and by a foolish pride and securitie of the *Persian* Deputy, defeats their best and ablest forces killing the Deputy, and recouering what formerly they had beene put from, and finding all things so well ordered the *Turkes* returne some vnto *Tessis*, the rest to other places.

The newes of this came presently to *Abbas* King of *Persia*, and as Fame increaseth in its progresse, so without question, the *Georgian* outrage was aggrauated to the height, by some, that hated them.
He

He was as a man distracted, his sweet ease and effeminate sports in *Mozendram*, so one way swayed him, and point of Honour and Reuenge the other way prouoked him. At last, after a volly of imprecations against them, for snatching him from his golden quiet and recreations, flaming with crueltie, he sends for his Generals, and commandsthem leuie a mightie Army, vowing the vtter distruction of these *Georgians*, and attiring himselfe in red; his Tulipant, Cabbay, Boots, Scabberd, and other furniture (as signals of bloud and horror) In haste marches he enters King *Temeriskes* vnhappy Country (who hearing of the mighty Army and vndoubted threats of the King of *Persia* had with all his friends and ablest men, conueighed away their Plate and Jewels, retired into some protecting places of the *Grand Signiors* Countries, not daring to oppose the huge Army of their Aduersaries at that instant.)

The *Persian* with like liberty to offend and spoyle, slue all the aged and infant *Georgians* they could meet withall: violated the chaste Matrones, regarded no age nor sexe, committed all possible villanie in the Churches, vtterly defaced and spoiled their Groues and pleasant places, massacred all their Cattle, cut downe their Mulberry trees, and wholly destroyed their profitable Silke-wormes and many such like out-rages, in so high a nature as could be effected by reuenge or tumult; and full gorged with bloud and bootie, they returned home.

The *Georgians* and *Temeriske* their sorrowing King, thought this a staine vnto their Honour, but policie and discretion warranted them, that they might afterward be euen with the *Persian*, when least suspected, and so soone as they heard of *Abbas* departure, they resolved to fight with or famish all his Garrisons, and hauing obtained a good force from the relieuing *Turkes* and *Tartars*, he easily aduanced homewards, in all places finding nothing but signes of desolation and murther, by which this poore Prince refrained not from teares and prayers to Almighty God, to punish those deuastating and mercilesse Infidels, and that by his Omnipotencie hee might recouer, what in right was taken from him, and his miserable subiects, which his desires, it seemes, were granted him. For in lesse then two yeares, he againe became Lord of all his Territories, expelled the *Persian*, repaired his Cities, re-built his Temples, and to his power distributed graciously to each impouerished, and strengthened more then formerly, his defensiuie Cities, Castles, and Cittadels, ruling with more fame and splendour then he had done before.

And in some measure became euen, with some of their heauiest enemies, by a subtille deuice of *Morad-chaw* a Duke of *Georgia*, who stomached exceedingly the villany they had acted in his Countrey, hauing destroyed two pleasant Castles and fruitfull Forrests of Mul-

bery-trees, belonging to himselfe, which were both his greatest profit and contentment.

He flies vnto the *Persian*, assures them of his friendship and perfect hatred to his vnthankfull Countymen, tels them he would deliuer not only King *Temeriscus* and his valiant Mother prisoners to them, but also all the strength of *Georgia*. And in this, he begets beliefe, associates twelue *Persian* Princes, and an Army with him, to whom he addes some of his owne: and after long trauaile, so soone as he attained the *Georgian* Confines, in a darke night, such time as the *Persians* slept, and least suspected Treason. *Morad* with his Confederates issues armed from their Tents, making an Alarme, as if the *Tartars* had come vpon them: by which stratagem, the amazed *Persians* fled, maymed and discouraged, eleuen Dukes slaughtered, and seuen hundred common men: *Morad* returned ioyfull of his victory and the *Persians* sad, and vowing neuer to credit a reconciled enemy any more. Old *Abbas* himselfe, bit his lip when he heard this Tragedie, but concealed his passion, forced to it by his present warres against the *Turke* and *Arab*.

This shall be enough for this digression, I shall hence-forth recompence the Reader, with our successiue Trauailes and descriptions of Townes, Customes and Places. And (because falling in my way) will begin with the Metropolis, and best built Citie of all the *Persian* Monarchy, *Spahawn*.

Eleuen Dukes
and 700 men
slaine by the
Georgians,
Anno 1618.

A Description of Spahawn.

THe Imperiall Citie *Spahawn* is in thirtie two degrees thirty nine minutes North, is seated in the Kingdome of *Parthia*, in a faire Plaine and pleasant Horizon. Tis by some called *Spaan*, and by others *Spahan* and *Hispahan*, as their seuerall Dialects concorded.

It is a Citie of as great extent as Fame, and as ancient as famous, and no lesse proud then ancient. At this time triumphing ouer those once more Royall Cities, *Babylon*, *Ninive*, *Shushan*, *Echatan*, *Persopolis*, *Arsatie* and *Nabarca*.

This Citie was in her infancie cald *Dura* (but whither in that *Dura* where the great *Assyrian* Monarch *Nabuchadnezzar* erected his golden Colosse, I know it not.) But this is knowne, that it was cald by the ancient *Greekes* *Hecatompilos*, from its hundred gates. For *Hecatompilis* was meant by the *Cretan* Ile which had so many Cities.

The

The boasting *Persians*, named her, for her bignesse (halfe the World) and this greatnesse of hers was long agoe, for these *Scythopersæ* know her no longer, then cald *Spahawn*, which has no signification. To say truth shee is beautifull and ancient, her circuit may be nine miles, and in that the better halfe is Gardens.

But hee that wrote it was a dayes iourney about on horsebacke, that it was and is the most stately Citie in the Orient, that it has two impregnable Forts, with great store of great Ordnance, a deepe Trench and two Seraglioes, hauing wals glistering with red Marble and parget of diuers colours pauered with *Mosaicke* worke, euery thing combining beautie and majestie, I cannot beleuee him, for I was their aboute twentie dayes, and no time idle, and could see no such strength, bulke or rarenesse in her, such as it is I shall deliuer you, but first of her antiquitie,

Before it had the denomination of *Spahawn*, such time as the World knew her in her Greeke name *Hecatompilon* (or hundred gates) *Demetrius Nicanor*, sonne of *Demetrius Soter*, neuer satiated with ambition and vniust desires, couets no lesse (though none lesse able to encompasse it) the sole Empire of *Syria* and *Hierusalem*, willing he was to attempt it valiantly, but in equall valour and resolution hee saw many iealous Princes enuious at him, which not knowing how to withstand, rather then faile of his plot, hee resolues vpon vniust meanes, perjury and murther (qualities degenerating from the nature of Royall Princes, yea and valiant men.) And first hee beginnes with *Antiochus*, sonne of *Alexander*, whom vnworthily hee slue, because interposing the view of his ambition.

Which when valiant *Tryphon* heard of, he resolues reuenge and accordingly prepares to finish it, which *Nicanor* fearing, and labouring to make his preparations stronger, posts into *Media*, where then he found *Arbaces* the *Persian* King, who hearing his message, made him see his weaknesse, to flie for aide to a reconciled enemy, for *Arbaces*, remembring some passed iniuries, though triuiall, yet to taxe his insolence, without any intercession, sent him prisoner to *Hecatompilon* (our now *Spahawn*) where for two yeares hee was strictly lookt too, and thence, conueighed into *Hircania* (at that time subiect to the *Persian*) where for some moneths he vsed him hardly, and then supposing he was euen with him, gaue him a little libertie, lest through grieve and want of exercise, hee might hope to lose him, which he no way aimed at. For in his heart hee loued him, and the yeare after, forgau him his ransome, pitied his hard fortune, and looking better into his youthfull qualities and person affected him, made him his sonne in Law, and with a potent Army fought with his Opposers, and such as in his imprisonment had seized vpon his Kingdomes, and with great good fortune establisht him in his former royalties, where for some yeares hee gouerned happily. Which Hi-

story I offer you only to memorize *Spawhawn* in somewhat, out of her former Title. This hapning afore our Sauours bodily comming into this World one hundred and thirtie yeares, or thereabouts.

In the yeare after our Sauours birth 1030. (such time as *Edward* the Confessor ruled *England*, and *Griffith ap Llewelin*, *Wales*. One *Mahomet* was *Sauldan* or *Sultan* of *Persia*, who being distrest both by the *Caliph* of *Babylon* and the *Indians*, he implored aide from *Tangrolipix* (or *Sadocke*, Prince of the *Zelzuckian* Family) who accordingly came and immediatly ouerthrew the *Babylonian* *Pyasiris*. For which good seruice *Tangrolipix* desires leaue only to passe ouer *A-raxis*, with intent to see the *Turkes*, which was denied him by the thanklesse *Souldan*, whereat enraged, he lurkes in the *Carmanian* Desert, daily doing much mischief, to preuent which, *Mahomet* sends against him twenty thousand Souldiers, whom *Tangrolipix* by stratagem easily vanquisht, and by that victory grew so daring, that hee affronted the *Persian* to his face, who fought with him with three score thousand men, but lost the victory and flying to *Spawhawn*, twixt it and *Rustans* Tombe he brake his necke, by which *Tangrolipix* got the Crowne, and brought in the *Turkish* or *Scythique* Race.

Soldan of Persia
breaks his necke

The Citie is round, like *Paris*, its circuit I haue said about nine English miles, her inhabitants three hundred thousand soules at most.

The chiefe Ornaments of the Citie are the *Mydan*, (or great Market, the *Hummums*, or Hot-houses) the *Moschem*, the Kings Palaces and the Gardens.

The



The
Mydan or
great Merkit
in Spahawne.

- A. is a Mosque South.
- B. is an archt way
to the North.
- C. is the Kings house.
- D. is a Mosque East.

The Mydan, is in the heart of the Citty, and to say truth, all the
brauery

brauery,concourse, wealth and Trade is comprised in her. Tis built Quadrangular, though of vnequall Angles. From North to South, is feuen hundred seuentie five of my paces, from East to West two hundred, but accounting the Ile to the North issuing, is at least a thousand.

It is built in forme of our royal Exchange, with foure Iles, & a court within, cald the *Hippodrome*, so cald from their running with horses there. Tis stored with all Merchandizes, chiefly Drugs, and to this place daily resort most Nations, as *English*, *Dutch*, *Portugals*, *Arabians*, *Turkes*, *Jewes*, *Armenians*, *Musconians*, and *Indians*.

This Citie is distant from *Shiras* two hundred and odde miles, from hence to *Babylon* three hundred miles, from hence to *Cazbeen* and *Tauris* two hundred seuentie miles, and to the *Caspian* Sea three hundred and thirty miles English.

The *Hummums* here are round, spacious and costly, one of which built by this King, cost fiftene thousand pound sterling, ere it was finished, they are much giuent to bath, and it is most of their Physick, it is preualent too against the *lues venered*, and that disease not a little infects the lustfull. The men goe in the afternoone, the women at morne, and guided by the Eunuches.

The *Moscheas*, or Churches are large and handsome, that at the West side of the *Mydan* is most beautifull, tis round built with good white Marble five yards high from the Sole, the rest is dried Bricks, coloured ouer with Posies of *Arabique* and like worke.

In the midst is a *Tancke* of water, with which they purifie their hands and eyes, when they prepare to prayer: they performe their Orisons kneeling, and ducking frequently. They turne their faces towards *Mecha*, Neere which at *Talnabi* rests the bones of their great *Mahomet*.

At the appearing of euery new Moone, they goe out to worship it, and each day at Snn-set in euery Ward of the Towne or Citie they beat their Kettle-Drummes, till he arise with the *Antipodes*.

At that time and at his looking in our Horizon, a well voiced boy from the Tarrasse or top of their Churches sings Eulogies to *Mahomet* and *Ally*, their voices are shrill and heard farre off, and then each Laycke Pagan falls to deuotion, what exercise soeuer they then are acting.

Their Prayers are in the *Arabique*, their Negotiations in other Languages. Their Alcoran contains many Canons for Deuotion. Some of which in my Discourse of their Religion I shall present you.

The Kings prime House is within the *Mydan*, yet no way entrencing further then the other Houses, it is two stories high, gilded and wrought in antique works and posies, to the outward view, within, the roomes are couered with rich Carpets, the roose embest and wrought

wrought with Gold and Blue, and tarrafed aboue.

Afore his doore lie vnmounted forty three Demicannons, one and thirtie are brasfe, the rest of Iron, and are Culuerins. These were brought from *Ormus* or *Babylon*.

At the North end of the *Mydan*, is eight or nine roomes, like Chappels hung with Lampes, which being many and cleare, giue a dainty splendour; hither somerimes the King repaires, and sees the Sodomitical Boyes and Wenches dance, and sport together, and when he is away, the people haue them.

At the furthest end, North of the *Mydan*, is the Kings Mint, wherein all forreigne Coines are new stampd, with the *Persian* Characters. One day is for money, a second for Gold, a third for Brasfe; besides this he hath fourteene other Mints, at *Larr*, *Shiras*, *Babylon*, *Tauris*, *Casbeen*, *Candahor*, and other Cities.

The Gardens fall in the next place, to bee spoken of, and in this, this Citie enioyes many both large and delightfull; I will content my selfe to speake of one, by which you may coniecture of the rest.

'Tis at the Southwest end of the Citie, to which you passe through a street of two miles length and better, both sides planted with *Chenar*-trees.

The Garden is called *Nazar-i-areeb*, tis a thousand paces from North to South, and seven hundred broad. It hath varieties of fruites and pleasant trees, and is watered with a streame cut through the *Coronion* Mountaine, and is forceably brought hither; the first walke is set with pipes of Lead and Brasfe, through which the water is vrged, and giues varietie of pleasure.

From the entrance to the further end, is one continued open ally, diuided into nine ascents, each mounting higher by a foot then other; the space twixt each ascent, is smooth and pleasant. In the midst is a faire *Tanche* or pond of water, of twelue equal angles and rowes set with pipes to spout the water.

At the entrance is a little (but well-built) house of pleasure, the lower roomes adorned with Chrystall water, immured with *Tanche* of rich white Marble.

The Chambers aboue, are enricht with pictures, representing sports, hawking, fishing, archery, wrastring, &c. other places in view very richly ore-laid with Gold and Azure.

But that which is of most commendation is the prospect it enioyes, for by being seated so high, it ore-tops and giues the excellent view of a great part of the Citie, which cannot be obtained else-where.

Returning to the Citie you passe ouer a Bridge, archt and supported with five and thirtie Pillars, vnder which is a streame of water, sometimes so broad as the *Thames* at *London*, but other somerimes

neere dried vp, and he that looketh to it is called Prince of the Ri-
uer, a name and employment of great honour and benefit.

Abbas, the late victorious King, with whom few things were im-
possible. For many yeares past, hath endeouored, to cut through ma-
ny Mountaines (the *Coronian* being next the Towne) to bring the ri-
uer to *Spawhawn*, by the daily labour of fortie thousand slaues, which
of it selfe runnes quietly fiftie miles distant thence, and has perfor-
med it almost successefully: which when it has perfection, may well
compare with that olde wonder, entended by vain-glorious *Nero*,
twixt *Ostia* and *Auernus*, now cald *Lycola*.

Out of the Citie (behind that late described Garden) is a Mount
rising in midst a spacious plaine) which by the *Persians* is cald *Da-
row*, and supposed that place where *Darius* (in imitation of his Pre-
decessor *Xerxes*) wept vpon view of his innumerable Army, so sud-
denly to become nothing.

A little further, vpon a high imperious mountaine is *Rustans*
Tombe, more eminent for height and perspicuitie, then beautie or
admiration, his Image is cut very artificially vpon a blacke shining
marble mountaine neere *Persa-polis*, called *Nogdi-rustan*; he is of
great account among the *Gowers*, a people liuing subiect to the *Per-
sians*, though of old the sole inhabitants heere, till *Alexander* conquere-
red them.

They are well grounded in Traditions, and can forge Lyes without
Authoritie, beget wonder and beliefe amongst the admiring *Persians*.

Story of Rustan:

They say *Rustan* liued, when *Artaxerxes* surnamed *Longimanus*
flourisht with the *Persian* Diadem. In the yeare after the Creation
3500. he was sonne of *Xerxes*, who entred *Greece* to ruine *Athens*,
(which attempt, set *Persa-polis* on fire, not long time after) with an
Army of two millions, so great, that Historians report, they drunke
Rivers dry. And yet were vanquisht at Sea by *Themistocles* at *Sala-
mis*, and by land at the Straights of *Thermopile* by *Leonidas*, with a
handfull of men.

This *Artaxerxes* was that *Ahasuerus*, who married *Hester*, the
great friend and preseruer of her people the *Jewes*. And this was hee
who gaue order to *Esdra*s, to re-build *Hierusalem*.

In his time this Champion *Rustan* liued and was of great account
with his Master, whose loue a while protected him from domestique
Aduersaries, other-whiles his owne valour was his safeguard. By
which two he enjoyed great dignities and reports, till old age ouer-
took him, which kild him not, but his traiterous brother *Shangad*, out
of no other cause then pale Enuie, sought his destruction, and effe-
cted it; by digging pits, couered with boughes, which seeming harme-
lesse, gaue him miserable ruine, into one of which as he was in chase;
he fell, and calling out for helpe, his deuillish brother affoorded it,
with death-bringing-darts, basely destroying a valiant Champion, and
one

one who most of all others, gaue glory to him and his owne Family, who notwithstanding ere hee died with two arrowes shot out of the pit, slue his trayterous brother and his father in Law. In memory of him, the people bestowed this erected Monument, which by all ensuing Conquerours has scaped defacing, finding better dealing, then the man himselfe could from his Fratricide.

These *Gowers*, are of the same opinion and antiquitie, with the *Persees* in India.

The *Persians*, now ruling ouer them, thinke basely of them, they adore the Fire and other Elements: When they salute at home, they sprinkle their vrine, in one anothers faces, they delight to haue their apparell tinctured with yellow, the women goe vnailed, and haue a flame coloured Scarfe hanging behind them. They neuer marrie out of their owne Tribes, Trades and Religion, the dead they carrie to a Tree, hollow within, in which they place the carcassee clothed as he liued standing vpright, supported by the bole, each side releeuing him: Their he stands, till his Sonne or Nephew (who diligently in a secret place is opposite) markes which eye the Vultures (who smell him and come to prey there quickly) first feeds vpon, by which they vndoubtedly imagine where his soule is. If the right eye first, they feast for ioy, presuming hee is in Paradiſe, if his left, they mourne, imagining the Deuill has him, and this knowne, they in their fashon bury him.

Funerall of the
Gowers.

In *Spawhawn* (at our being there) were two Couents of *Spanish* Friers, *Augustines* and *Carmelites* (which last if they eat no flesh, I feare, can here get little fish, to grow wanton by.) They haue a pretie Chappell there, gilt and furnisht with Church Ornaments, Tapers, Chalice, Crucifixes, Images, Altars, and Organs. They would conuert *Mahometans* to the knowledge of Christ, but the *Armenians* loue them not, nor doe the *Persians* Images. They serue well to giue Intelligences vnto God, and for Christendome.

In this Citie is a Colunne, compact of seuerall heads, of men, Antilopes, Buckes, Goates, Buffols, Elephants and Camels, tis at the Base about twentie foot in compasse, and, I suppose, the height threescore. It was erected vpon this occasion, when *Abbas* was proclaimed King, the *Spawhawnians* would not let him enter, but charged him with the death of *Mahomet* his father, and the murther of *Emyrhamze* the Prince, his elder brother.

This netled *Abbas*, and made him sweare stoutly by his Crowne, by his fathers Soule, the eight refulgent Orbes, the eleuen hundred names of God, and the honour of his Prophet *Mahomet*, for this rebellion he would chastice them brauely, cut off fortie thousand of their heads, to raise a Pillar of terroure and admiration, as a readie sacrifice vnto *Mahomet*.

After much *Adoo*, he conquers them, ranſacks the Citie, kils a thou-

N

land

land of them, and mindfull of his oath, gives order to behead fortie thousand, a lamentable cry was raised, and much entreaty vsed, but to small purpose. The vow of the *Persians* neuer alters, nor could he be dissuaded, till the *Mustie*, or sacred messenger, assures him, *Mahomet* by reuelation told him, his oath might be dispenced with, so fortie thousand were beheaded, no matter what, to which at length he is content to, whereupon a generall massacre of all sorts of beast executed, the harmelesse often suffering for the nocent, and this monument of mercilesse mercy, was reared higher then any *Mosque* in that Citie, though now growne ruinous.



A like Trophee, was built by cruell *Mustapha Bassaw*, Generall for the Great *Turke Amurath* the Third, who with a hundred thousand men entred *Persia*, and was repulst by *Sultan Tocomack* the *Persian* Generall, where, in the *Caldaran* Plaines thirtie thousand *Turkes* lost their liues, and only eight thousand *Persians*, of whose heads *Mustapha* made a monument for his deare bought victory, and horroure to the *Persians*.

Hence we iournied towards the Court which then was in *Hircania*, neere the *Caspian* Sea, first night to *Reig*, hence forward traueled all the night and reposing (I cannot say sleeping, the Gnats so troubled vs) all the day.

We had guides and a Conuoy to direct vs, the Starres were theirs; without whose ayme there is no certaintie. The Sunne is so fiery and makes the Sands so scalding on the day time, that it then prohibits Pilgrimages.

Hence to *Sardahan*, sixteene miles from our last *Manzeil*, next night to *Whomg* seuen and twentie miles, and next to *Tawgebawt*, a House and Garden of the Kings, giuing place to few in *Parthia*. The house is small in compasse, not affording aboue a dozen Chambers, but the Ornament is Gold, enameled and pargeted very daintily: the Garden is North from the House yet ioyning to it, it has six seuerall discentes, each part giuing eightie paces, & seuentie broad, tis watered by a cleare riuolet (tho litle) by whose vertue it abounds in Damaske Roses and other flowres, plentie of broad spreading *Chenbr-trées* (which is like our Beech) with Pomegranats, Peaches, Apricockes, Plummes, Apples, Peares, Chesnuts and Cherries. It has Ecchoes, naturall Grottoes and Labyrinths, made by art and nature. It enioyes a Hot-house well built and paved with white Marble, and these are the rarer, because they are seated and walled about, in a large euen Plaine, rich in nothing but Salt and Sand.

Hence wee rode to *Bawt*, (which signifies a Garden too) next in *Obigarmy*, both these are Houses belonging to the King, who twixt *Spawhawn* and the *Caspian* Sea has a House at euery twelue miles for entertainment.

This nights trauaile was bettered by *Cynthia's* candor, and behoof-full, because wee trauelled through a miserable inhospitable wilde Desert of Sand, ten miles broad; and the length ten times so much. The sands by the fury of Tempests lies in great drifts; like mountaines, so light and vnstable, that the high wayes are neuer certaine, whereby passengers are oft inuolued and ouer-turned, they and their Camels, and so perish in the mercilesse sands; to preuent which danger (as much as can be) the King causes euery three miles a Castle to be builded for a safegard against stormes, which though strong & spacious yet (because their foundation is sandy) are in *March* or *September*

A Sandy Desert.

yearely torne afunder in peece-meale, and no signe left of their once being there.

That night we rode thirtie miles, and next night to *Suffedaw* one and twentie miles, next to *Siacow*, wherein is a Carrauanf-raw of white free stone, and the first building of that materiall, I saw in those parts of *Parthia*.

A Salt Desart.

That night we rode thirtie miles, most of which was ouer a broad caushey built by incredible labour and expence, ouer a miserable Desert, nothing but Salt (not vnlike pure Snow) where note that the whole Wildernesse is so deepe and boggie, that Horse, Camell, or Elephant, if they goe from the Caushey are plunged and buried in the Salt and Bogge, yea, many out of curiositie and ignorance haue perisht in it. The danger is added, by reason of Theeues who keepe the passage, no way but backe vpon the same Caushey shewing way for flight or defence, and so soone as wee had past securely the Salt Desart, we rode ouer, and about hils so high and glomerating, as if *Olympus* had beene cut into *Dedalian* Labyrinthis.

From *Siacow*, we rode next night ouer another salt and vast Desart, the ground of like danger and trouble, in which many thousands haue also perished, and would yet be lost, had not the King caused a like large and deepe grounded Caushey be built for their securitie, this nights iourney was two and twenty miles.

Whence next night vnto *Gezz* a Lodge of the Kings, eightene miles distant from our last dayes rest, which moonlight night, we rode through the bottomes of transected *Taurus*, whose stupendious forehead, wets it selfe within the Airy middle Region. The lane or passage is fortie yards wide, the hils on either side towring as I haue spoken of, the inhabitants say that *Mortis Haly* (their renowned Prophet) cut this marualous passage with his flying Semiter, that his people might passe more easily.

How false soeuer that be, this is certaine, that twelue yeares past, a very valiant and famous Thiefe, with fise hundred horse and three hundred shot, was Lord of this straight, and receiued tribute from all passengers.

A famous Christian turnes Mahometan, and is slaine.

This aggrated the *Persian* King exceedingly to be so bearded, and proposed a great reward and honour to any that could vanquish him. I was knowne to most of them, this Thiefe neuer refused the Combat against one or twentie: Yet an *Armenian* Christian of more courage then grace affronted him, fought with him a long space, and after much adoe slue him. When suddenly the Mountainers fell vpon him, and to his succour an ambush of *Persians* opposed them, ouercame and cut them all in peeces.

The *Armenian* returnes to the Court with victory, had his reward, and became so full of vain-glory, and hopes that hee turned

Ma-

Mahometan, and was made a *Sultan*, but see the vengeance pursuing him (for who can be secure without a Saviour) he continued happie in many fights and imployments against the *Tartar*, yet the iealous King, notwithstanding his deserts and expectances, three yeares afore our being here, by secret warning from the Emperour, by *Lolla-beg*, had his head cut off, and felt a terrible reward for his Apostasie, which drew aforetime many a teare from the distressed Christians their inhabiting.

Hence we trauelled to a Towne called *Halnary*, eightene miles from our last *Manzeil*, this place afforded plentie of good Water, Wood, Oliues, Corne and Walnuts.

Next night we came to *Periscow*, eightene miles distant, which Towne is in the latitude of thirtie six degrees: Tis famous through all *Media*, is gouerned by a seuere Iustice called *Mahomet-beg* a *Darragnod*, who at our entrance, cut off the nose and eares of one, the hands of a second, and hanged the third, their fault only the stealing a trifle, of two shillings value from a footman seruing an *English* Merchant living in *Spanhawn*. Another peece of Iustice happened that eue. A Farmer for lying with a Whore (as she said) against her will, *Mahomet-beg* commands an Executioner to geld him, the poore man, entreated hard for his vifull parts, so did his Wife, and by mediation of friends, and thirtie pound fine to the *Darragnod* or Iustice, he satisfied for his errour.

Iustice of Mahomet-beg.

Periscow is famous for the Court oft there residing, yet is the Kings House of no great beautie, it shewes the ruines of a Castle, and is most louely in this, that her water is sweet and the earth produces grasse and fruits in some measure, the Towne is set vpon the brow of a great Hill, and thence takes her denomination.

On the fifteenth of *May*, as we ranged on some part of *Caucasus*, at our first view of the *Caspian* Sea, so great a storme of wind and raine beat vpon vs that wee not only lost our way, but our selues, and at length wraisted to *Geer*, having first past through the Straits of *Mozendram*. That nights iourney was foure and twentie long miles, next night foure and twentie more, and next to *Allianarr*, one and twentie miles distant from our last nights lodging, which Towne is full of wood and water, and abounds with Partridge and Pheasant, next night to *Nekaw*, five and twenty miles, and so to *Aspharaffe*, where the King of *Persia* then was. The King hearing of our Lord Ambassadour, sent the Governour of the Citie and about fiftie horsemen to conuoy him to his lodging.

Caucasia porta.

A Description of *Alharaff* in *Hyrcania*.

A *sharaffe* or *Ahasuraffe*, in the Kingdome of *Hyrcania*, is in the latitude of thirtie eight degrees seuentene minutes, and full North from *Spawhawn*, as the Pole-starre (which is of a third magnitude, in the tip of the little Beares taile) assured vs; this Citie is distant from *Spawhawn* three hundred and thirty *English* miles.

Hyrcania is now called *Mozendram*, is limited on the North with the *Caspian* Sea, on the South with Mount *Taurus*, hath *Zagathia* on the East (which is part of *Scythia intra Imaum*) and to the West *Media*, or rather some part of the lesser *Armenia*, vpon whose tops the Arke rested. The Countrey is full of Woods, amongst which are Oakes, though the people vse them little on the *Hyrcan* Sea.

Araxis, from the *Taurisan* Mountaines, (as *Ptolomy* writes from *Sagapene*, *Colthyan* and *Seducene*) waters and fattens this peacefull Countrey, to perfect which, shee is diuided and sub-diuided so oft and into so many streames and Riiolets, that from an ample Riuer, ere she kisse the *Caspian*, she loseth her pride and giues leaue to wade through her deepest channell.

The Countrey of old, and yet abounds with Tygres, according to the Poets Songs, *Hyrcanæque admorunt uera Tygres*, whose like companions, are Wolues, Lions, Wild-cats, Bores, and Scorpions; amongst which rabble may be catalogized, the swarmes of Gnats, Flies and Snakes, that pestered vs to our wofull remembrances.

By some, this Kingdome, has beene called *Corca*, by others *Girgia* (meaning perhaps *Georgia*, which is *Iberia*, twixt the two Seas) some againe *Cassia*, *Steana*, and *Diurgument*, which Titles, as questionlesse they haue beene subiect to inuention, so the errour is not great, since we are sure it is old *Hyrcania*, knowne with trouble to the victorious *Macedonian Alexander*.

The people are ciuiled (as say the *Persians*) since they haue called *Abbas* their Conquerour. Their Countrey is vsefull for passage into *Tartarie* and *Turcomania*, and therefore has endured no small troubles to defend its right. Tis pleasant and rich, and therefore a bait to allure her Sun-burnt and famisht Neighbours to extenuate her plentie.

*Alexander the
Great,*

The people of old, thought to forbid *Achilles* successor his desired entrance, by twisting one tree to another, forcing the vnwilling boughes to bad subiection.

But hee that had dissected *Gordions* knot, though very mysticall,
with

with the same sword annihilated their simple policies, and subjugated them.

The Countrey is (as I haue said) full of Wood, which, both befriends them against Winter colds, and shades them from the parching Sunne, both which in their seasons are there extreame; in those Woods lurke sauage creatures, Leopards, Tygres, Wolues, Foxes, Apes, Antilopes, Red and Fallow Deere and such like, but in greatest number and offence, swarme of Gnats and Flies, and stinging Scorpions: they are small in bulk, but fierce in their venomous dispositions, he that is stung if he escape death, is frantique twentie houres at least: and no better remedy then (like *Achilles* Speare) to turne a Scorpion into Oile, and apply it to the place offended. The *Hyrcanians* thinke to preuent their poyson, by Charmes which they tie about their armes, yet it sometimes failes them, and then the cause is there that dayes sinne, themselues excusing it.

Remedy against
Scorpions.

The prime Cities of this Kingdome are *Farrabant*, *Ascharaffe*, *Periscow*, *Omoall*, *Barfrushdea*, and *Derbent*, most of which places are watered by the Riuer, *Araxis*, *Connack*, *Obsel*, *Cyre*, *Rba* and *Cheisell*, from the Desarts of *Lorr*, and together with seuentie mouthed *Volga*, from *Musconia*, emptie themselues into this *Caspian* Sea, which though turbulent, wee saw neither ebs nor flowes (yet neuer ouerflowes) and has no commerce or entercourse with any Sea, except (as is credible) it be subterranean, into the *Euxide*: and is lesse wonderfull, remembring the flood *Zioberis*, which arising out of *Taurus*, hides it selfe thirtie miles vnder ground and opens it selfe againe, and mixes with another Riuer in that Countrey called *Rhodago*, both which run into the *Caspian* Sea. And Tradition tels vs that the Monarch *Alexander* to find the truth of this report, made two Oxen be throwne into *Zioberis*, who were seene to rise againe at *Rhodago*. The like is reported of the Riuer *Niger* in *Afrique*.

The *Caspian* Sea is in compasse neere three thousand miles, tis from North to South, seuen hundred and odde miles, and from East to West sixe hundred, tis in forme Onall.

Hyrcania affoordes Rice (neere which fields tis vnwholsome dwelling, by reason of the water which stands so long ouer it) with Barley and Rie, and fruits in great plentie.

The people speake the Language of *Persia*, their apparell like the *Irish* Troofes, their heads haue a high woollen Cap, furred with their sheep-skins. They are affable, and delight in nouelties.

Howbeit the *Persians*, if one may beleue them, report merrie stories of these *Hyrcanians*, making the men brutish and the women vnchast, that they are very faire and amiable (which we credit, finding so) and so kind and louing vnto Trauellers, that vpon any signall, they will receiue them, and hold it a point of rudenesse in the Virgins,

gins, if they be coy or disdainfull vnto strangers, this the *Persians* say of them : but in all such reports, sure I belecue them not.

Ashtaraff.

Asharaffe has two thousand houses in her, shee is seated in a Plaine, and not aboue two miles from the *Caspian* Sea, the Towne has but of late got the Kings residence there, and therefore is not so great nor beautifull as *Farrabant*, five miles West, where also the King has a stately Palace, but two miles from *Ashtaraff* he has a most pleasant house called *Abassebant*, excelling all the rest for prospect, imagery and deuices by water-workes.

The *Buzzar* in this Towne is but homely, nor enioyes shee any *Mosques*, or Prophets to be spoken of.

I will giue a relation of the Court, & of our Ambassadors Entertainment and Audience, and so will on, in the illustrating other places.

The Ambassadors entertainment by the King of Persia.

After our Ambassadour had reposed himselfe foure dayes in *Ashtaraff*, the King sent a *Coozel-bash* to him, with commendations, and that next day he would giue him Audience, accordingly next day, which was our Sabbath, and with them a day of Ceremonie, being the first day of their great Fast and Feast (for on that day tis not permitted to eat or drinke, but after Sun-set they doe both excessiuely) this Feast is called *Ramazan*, *Ramdam* or *Ramadan*, our Ambassadour, with Sir *Robert Sherley*, and seuen or eight *English* Gentlemen his followers, set forwards to the Court : and this I remember our Ambassadour tooke it ill, none came to vsher him, or shew the way. For that morning hauing sent to *Mahomet Ally-beg* the great Favourite to that end, the Infidell returned a footman, whom our Ambassadour scorning, sent backe, and so proceeded with his owne Company.

At our alighting at the Court gate, an Officer led vs into a little place, hauing a prettie Marble Pond or *Tancke* in Centre. The rest spread with silke Carpets, where our Ambassadour and the rest stayed two

*Ramdam, is
their Lent, and
Byram their
Easter.*

two houres, and then were feasted with a dish of *Pelo*, which is Rice boyled with Hens, Mutton, Butter, Almonds and Turnerack: but how meane soeuer the diet was, the furniture was excellent, pure beaten gold, both dishes, couers, flaggons, cups and the rest.

Thence we were led by many *Sultans*, through a large, delicate, and odoriferous Garden, to a house of pleasure, whose Chambers both viewed the tops of *Taurus* and the *Caspian Sea*.

Into this Lodge we entred, the low-roome was round and spacious, the ground spread with silke Carpets, in the midst a Marble *Tancke* full of Chrystalline water (an Element of no small account in those Torrid habitations) and round about the *Tancke*, vessels of pure Gold, some fild with wine, others with sweet smelling flowres.

Thence into a Chamber, furnisht in manner as the former, but with three times more vessels of Gold, set there for pompe and obseruation. *The Kings Hall.*

At the end sat the *Potshagh* or great King, crosse-legged, and mounted a little higher then the rest, his seat hauing two or three white silke shags vpon the Carpets.

His attire was very ordinary, his Tulipant, could not out-value fortie shillings, his coat red Callico quilted with Cotton, worth very little, his sword hung in a leather belt, its handle or hilt was gold, and in regard the King was so plaine attired, most of the Court, had like apparell on for that day.

Yet the Plate and Jewels in that House argued against pouertie, a Merchant then there, imagined it worth twentie millions of pounds.

So soone as our Lord Ambassadour came to him, hee by his Interpreter deliuered briefly, the cause of his iourney which was to congratulate his victorious successe against the *Turke*, to renue the Traffique of Silke, and other things to benefit the Merchants, and to see Sir *Robert Sherley* purge himselfe from those imputations laid on him by *Nogdibeg* the King of *Persia* his late Ambassadour.

The King gaue him a very gracious reply, and whereas he thinks it honour enough to let the great *Turkes* Ambassadour kisse the hem of his Coat, and sometimes his Foot, he very nobly gaue our Ambassadour his Hand, and with it puld him downe and seated him next to him crosse-legged, and calling for a cup off wine drunke to his Master our famous King, at which he put off his Hat, and the King seeing it, put off his Turbant, and drunke the cup off, which our Ambassadour pledged thankfully. And the people thought it a strange thing to see their King so complementall, fortis a shame with them to be bare-headed.

The Chamber wherein he was entertained, had the sides painted and gilded very beautifully, though indeed the Verse may be innerred, *Materia superabat opus*, and not *materiam*.

Round about, with there backs to the wall, were seated fiftie or

fixtie *Beglerbegs*, *Sultans* and *Chawns*, who sit like so many Statues, rather then living men. The *Ganymed* Boyes goe vp and downe with flaggons of wine, and fill to those that couet it.

The day before this Ceremony, the King rode to hunt the Tygre, accompanied only with two hundred Women, his Wiues and Concubines, most of them were attired like couragious *Amazons*, with Semiter, Bow and Arrowes, the Eunuchs riding abroad to prohibit any to come in view of them, the penaltie is no lesse then losse of life, a deare price for Nouelties.

And though for the most part, when the King is in a Progresse, he has sometimes ten thousand, other times twentie thousand *Cozel-bashawes*, or Souldiers of best reckoning, yet at our being then at Court, two thousand was the most, then attending him.

I will relate his seuerer iustice, acted at our being in *Hyrcania*, a poore man who had trauelled from *Cabull* in *India* a place though belonging to the *Mogol*, yet *Candahor* and much of *Arachasia* conioyning it, is wonne from them by the *Persian*) this poore man after so long a iourney, got to the Court, and the weather being very sulphurous, affected rather the grasse to sleepe on then the Towne, tis so pestered with Musketoes, Flies and other vermine, his businesse was not much, yet had better, beene none at all.

It was his ill fate, to be a sleepe, as old *Abbas* was going a hunting within the path, the King saw him not, but his pamperd horse startled at him, whereat immediatly the King sent a broad Arrow into the poore mans heart, and ere all his followers had past, the man was kild a hundred times ouer, if so many Arrowes could haue forfeited so many liues, in imitating the King, as if the deed were good and commendable.

A Souldiers Wife abounding with more Lust then Loue, complains to the King, her Husband did not satisfie her, whereat hee makes her be coupled to an *Asinago*, whose villany and lust tooke away her life.

A *Cozel-bash* here presented him a Petition, the writing did not please him, he sends for the Clarke, cuts off his hand, and made the Petitioner be almost drubd to death.

Two needie Knaues were brought afore him, and condemned for stealing.

The King threatned them more for being ragged and lousie, there by to disgrace his Court, then for the theft. And that they might die neatlier then they liued, he causes new Coates to be put vpon them, and forthwith commanded they should be carried out of Towne and impaled vpon two stakes, thrust through their fundaments.

He has other tortures, as poysons, strangling with bow-strings, men-eating Dogs (some of which the Merchants or Sea-men bring out of *England*, and sell there) and men from their infancie educated

to Canibalisme, with many other tortures rather befeeming a bloudie Tyrant, then so famous a King.

A Duke who is his Vice-roy for *Hyrcania*, seeing a Boy, whose Father was poore (and vnder his command) against the Boyes will, his parents knowledge and the Law of Nature, makes him a Sodomite (which crying sinne, though licensed by their Alcoran, yet force is not to be vsed, and therefore haue *Ganymeds* in each great Citie tolerated) the Father of this wronged child prostrates himselfe before the King, and acquaints him with that villany, the King seeing sorrow and truth in the Peasants looke, demands of the Duke, who then was sitting there, how true it was: his countenance bewrayes him. The King hauing at that instant, a Knife in his hand, giues it the poore Father and bids him Eunnuchize him, punishing those parts, that had offended. The Duke durst not startle or entercede the Law of the *Persian*, neuer alters the poore man, executes, as was enioyned him. The King though, continues his iurisdiction to him, and has him yet, his obedient slaue or seruant. His *Seraglio* only lost most by that bargain.

The King by a *Hyrcanian* Lady (which Countri-woman the *Beggoon* his mother also was, wife to *Mahomet*) had two sonnes, *Ismaell* and another, *Mirza*. *Ismaell* died, hauing not attained twenty yeares, and the yonger brother by right and law of birth and Nations then became heire apparant to his dignitie and expectations.

Shaw Abbas his Father by his other Paramours had many children, but this *Mirza* as endued with the prerogatiues of yeares and birth-right, preuailed more in his Fathers affection, and the establishment of succession, then the other children, obtained by his affabilitie (a vertue of especiall lustre and value with the *Persian*) courage, bountie, experience in Armes and other Princely Qualities requisite for the place he liued in, the sonne of such a father, and the report hee aimed at, to beget loue and admiration amongst his friends, and terror with his enemies. Whereby hee got leaue at sundry times, to command his Fathers ready Armies, men apt for action, and no longer satisfied, then when employed, either to enrich themselves by spoile or other aduantages of Warre and Fortune, and by whose skill and his owne valour, he much enlarged the *Persian* Territories, and got somewhat from the *Mogull* towards *Candahor*, from the *Arabian* neere to *Balsora*, and the *Tartar* East of the *Hyrcanian* Sea. So that this *Mirzaes* prowesse and good lucke became newes of ioy and sorrow to the *Persian* and their enemies. His friends from secret wel-wishes breake out into acclamations of prayses and extreme Desarts, and in peculiat fancies eleuated him. Some commend his person, some his excellencie and delight in armes, others his eloquence and all his liberalitie and care. In a word they esteemed him without comparifon, and left nothing vnfaid or vndone that could adde ei-

ther honour or contentment to him, who for all this (not like our common spirits, who vpon small aduancement or other attributed deifie themselves and suppose all such addicions tributary, and vnder their deseruings) stood immoueable, and sorry they accounted him so worthy, in modestie blaming them for doubling his merits, and accusing himselfe of hypocrisie and neglect, to suffer his Acts to be so gilded, and least hee might eclypse the King his Father either in his splendour or content.

And to say truth, his popularitie begot iealousie and contempt in the King his Father, who out of his suspicious nature, grounded on Tyrannie, his feare of the *Mirzaes* ambitious designs, the inconstancie of the *Persians*, and irritations of some Cabinet Counsellours (enemies to the Prince) about him, beganne to feare him and desirous (though his sonne) to haue him strangled, thus we see how cruell iealousie is, more cruell then the Graue, and the bloud-thirstie degenerating of Tyrants and cruell men from grace, who as they are by Gods Soueraigne pleasure seated in more eminencie then others, to defend and relieue the distrest and wel-deseruing, turne it into pride and crueltie, diuiding mercie and iustice who delight each other, and such appeares in this old *Abbas*, that so farre forgot repentance, for murdering his eldest brother *Emir-hamze-mirza*, a Prince so compleatly valiant, victorious, and each way worthy, that though the *Turkes* (whose scourge he euer was like another *Scanderbeg*) reioyced at it, yet it drew floods of teares and incessant lamentations from the *Persians*, for the vntimely and treacherous downfall, of such a hopefull, beautifull, and delightfull Cedar, and in memory of whom (being all and the vtmost reuenge they durst to expiate) they solemnized his Funerals with annuall teares, and for many yeares exceedingly hated his Fratricide *Abbas*, then ruling ouer them and who by all acts of conquest against their aduersaries, and indulgence for their safeties laboured his ingratiating into their loue, and by a counterfeit deploring what had beene perpetrated, at length obtained it: the thought of this, and posting his pur-blind Father into Paradise, in time forgotten, especially seeing they enioyed their feuerall pleasures in like sort as anciently, and that by *Shangh Abbas* his victories against the *Turke* and *Tartars*, they became redoubted and feared in most of *Asia*. So that for many yeares hee gouerned fortunate and iustly, beloued and honoured, and neuer at a higher pitch attained it, then now, crowning his hostile employments by the victory and brauery of his sonne the admired *Mirza* (himselfe tumbling in wanton pleasures and varietie of delights.)

The Prince in some attempts into *Arabia*, heard of, saw, admired, and after some reciprocall fauours, espouses an *Arabian* Princeesse to his Wife, a Ladie (if report of a *Persian* man of note, be worth the crediting) endowed with such gifts and ornaments of minde, birth, beau.

beautie and loyaltie, as paralleld the best their living, and ensiled the possessor rich and happy. And the rather, because without exceptions, in the quarrellsome opinions of the King his father.

By this Lady he had two children, *Soffie* and *Fatyma*: both accounted of, by Parents and Grandfire, and pleasing to the *Persians*, who honour the issue of such as descend from Ancestors of courage, high birth, beautie and the like, all which flowed into these two Princes.

All terrene ioyes are mixt with discontent and periods, and old *Abbas*, day by day increasing his iealousie and enuie to his sonne, intends to hinder his further progresse into glory or other happines. he durst not banish him, least hee should conuert his rage, to affront his vnnatural Father, and when he thought of killing him by treason in his Army (the innocent Prince at that time, sweating in blood to redeeme the honour of his Countymen against the *Turke*) that frightened him, lest when his cruelty disclosed it selfe, vpon apprehension of the murderer, his men in reuenge and detestation of his Tyranny might rebell, or ioyning with the enemy, to his irreparable losse of purse and honour. So that he resolued to execute him at the Court, when farre from friends and where he could best faigne an inuented crime, so without more procrastinations, he sends a shooter or footman to him, and (all excuses set aside) to post to Court: where the businesse should then be told him.

The Prince, to forget their amazement and ill opinion of him, declares the message and assures them of his flying speed thither and backe againe, and without more ceremonie hastens to receiue instead of thanks, destruction.

His arriual was quickly knowne to his father *Abbas*, who sends him word he was not very well, and desired him to repose where they should carry him, and ere long hee would come and welcome him.

The credulous Prince, without any suspect of treachery (inuincible signes of honestie and a sincere mind) follows the man appointed to shew his lodging, whereinto, (so soone as that seruant was departed) enters at a trap-doore, seuen great Villaines, deafe and dumbe, armed with Bow-strings and bloudie minds, whose habit and weapons without other Interpreters, assured the amazed Prince that he was betrayed, and sealed to destruction. If oratorie or other submissiue signes of entreatie could haue begot pitie or intermission from these hel-hounds, but only till he knew the cause of this vnnatural proiect, he had afforded it, but knowing they were deafe in bodie and soule, inflamed with rage and sorrow, that hee wanted a Sword or other Weapon to defend himselfe, hee flew vpon them all, one after another, offending them by rare force and agilitie, a long time preuenting the noozes to fasten on him, which they threw in-

incessantly towards his necke, presenting pale death in their terrible twangs, and armed with integritie and innocence, ere they could strangle him, he sent three of them to the Duell, to receiue their recompence, the other foure seeing their danger, re-enforced their actions, and at last fastned on him, who quite spent with rage and opposals, fell downe dead, and as crauing a cessation of that horrible fight, and that they would not equallize him in the manner of his death, to abiect Dogs. But these Canibals continued their cruell cowardize both dead and liuing, and had surely finisht their villany, had not the King then entred and preuented them (who some say, was a secret spectator of this vnparalleld barbarisme) hee forthwith, commands his tired armes to be pinnioned, and ere he had fully recovered his senses, makes a hot flaming Steele be drawne afore his eyes, which though giuing no great paine, yet tooke away his eyesight: forbidding him for euer any more sight of what hee loued, wife, children, friends, and endeared Souldiers. And by this excessive impietic, *Asia* lost her chiefe Iewell, *Mars* his Darling, and *Persia* her incomparable treasure, now vndone, blind, imprisoned, and hopelesse of any ioy or honour euer after.

This could not be so secretly committed, but in time, all *Persia* knew it, and lamented it with teares for him, and imprecations of all mischief vpon the Authours of it: his Army were of long time implacable, but when they saw it was past remedie, and the King would in time, serue them with like sawce, if they continued refractorie, they retired, and buried in murmure and forced silence, what their hearts fully and freely discourst vpon.

So soone as the blinded Prince, perceiued himselfe imprisoned (which hee saw with the eyes of griefe and vnderstanding) hee was more then half-distracted, exclaimed vpon his blouodie father, curst his birth-day, and vowed the Kings destruction and his Fauourites, if it lay in his power to see or touch them; but when he cald to mind his impossible desires, he roared hideously, and in a word, exprest all true symptomes of madnesse and desire of reuenge, till his afflicted Kinsmen and companions, flockt about him, and dictated patience: which they bettered, by relating their owne *quondam* greatnesse in bloud and offices, till by the like dislike and mutabilitie of *Shaw Abbas* his humours, they were degraded, trod vpon, mutilated, some their eyes put out, some their eares and noses cut off, and others in other members, here captiued and almost famished.

In those discontented times, the King mouing like *Saturne* in the highest Orbe, deliciously tooke his pleasure, and on all sides stood free and firme against stormes or other accidentall causes, able to withstand his quiet.

He surfeited in varietie of pleasures, but none tooke him so much as the beautie and pretie discourse he obserued in *Fatyma* (daughter to

to his blinded and enraged ſonne) which Ladie, though not ſeuene yeares old, in ſuch ſort enchanted doting *Abbas*, that nothing relliſht well without *Fatyma*, none gaue him mirth, ſaue *Fatyma*, and if enraged againſt any, no better reconcilment then by *Fatyma*, ſo that Court and Kingdome wondred at his loue to this wittle Ladie his beloued grand-child, whom when aged two yeares more, he purpoſed a marriage with an *Arabian* King.

Nor had King *Abbas* all the benefit of this little Lady, for though ſhe had all poſſible delight and pleaſure at the Court: yet neglected ſhe no part of dutie, but came very oft into the Cittadell to ioy her father and releue his wants; for that none ſaue ſhee, durſt aſke the King for their allowances, without apparant danger of diſpleaſure and life withall, if it hapned he was diſpleaſed, though in other matters, whereby the royall (but moſt miſerable) priſoners at ſometimes were neere famiſhed, none daring to releue them, leſt the iealous King might haue them in ſuſpition.

Thus by this good Lady gained they what formerly they pined for, euen food and comfort. But as the Deuill is neuer ſild with villany, bloud, or horroure, ſo he exaſperates this blinded Prince her father to a ſtrange reuenge (ſonne of a father both vnnaturall) for thiſting after it though neuer ſo terrible, in a Deuilliſh apprehenſion; hearing of his fathers immoderate ioy and pleaſure hee tooke in *Fatyma*, whom too (reuenge excepted which whirled him headlong to perdition) he affected exceedingly the law of Nature, (for wee name not grace in theſe Cataſtrophes) her infinite deſeruings, as loded with admirable beautie, a delicate ſpirit, ſweet behauiour and charitable acts ſurpaſſing child-hood, forced him to conceiue well of her, and wiſh he had ſome meanes to be reuenged, but this word reuenge he ſtill harpt vpon: it was his food, rayment, ſleepe and chiefe delight, for all the reſt were comprehended in bloud-thirſtineſſe. Which wicked deſigne at length he accompliſhes, for one time when his ſad Wife and ſonne were ſitting by him, prettie *Fatyma* came in with reliefe vnto her father, and by all actions of loue and dutie ſhe ſhew her ſelfe obedient, ſuch time (curſed time) as this young Princeſſe plaid about him, the Prince called her, who readily came to be made much of, but ſee a horred entertainment, for in ſtead of loue and kindneſſe, with admirable celeritie and rage, graſping her tender necke with his ſtrong and wrathfull hands, whirling her about, ere ſhee could begge for pittie or helpe, the cruell father threw ſtarke dead vpon the floore his daughter *Fatyma*, and in her the ioy of parents, exceſſiue delight of the aged King, and ſole ornament and comfort of all that Kingdome: the poore Princeſſe ſtrugled and cried out againſt him, that it was *Fatyma*, little thinking, hee therefore kild her, becauſe *Fatyma*. But hee hearing his ſonne *Soſſie* was there too, in blind ſort purſued him, who to his good fortune eſcaped downe

downe staires, and some yeares after at his Grand-fires death, was crowned King of *Persia* at our comming thence.

So soone as old King *Abbas* heard of this sad accident, hee fell into such passions of rage and sorrow, that each man feared he would become his owne Executioner: and though many pittied him and were sorry for the cause, yet none durst comfort him, fearing his impatient nature, but left it to time and the Kings owne courage and providence to mitigate his dolours.

Yet, to expresse how ill he tooke so foule a murder (hypocritically masquing his former cruelties) sends threats of terrible satisfactions, as famine, strapadoes and other punishments to the enraged Prince his Sonne. Who, by the Messenger retuned his father many curses, hopes of better reuenge and wishes of ten thousand miseries to fall vpon him, and in this cholloricke and melancholy temper he spent two sad dayes, and in the third gaue a period to his miseries in this World, by supping a delighted cup of extreame poyson, and when his death was told the King, he commanded some Noble men to see him buried, but not where harmelosse *Fatyma* was entombed.

The sad Princesse his wife, surfeiting with sorrow and discontent mewd her selfe vp, and since that time has seldome bene seene to any, so that the certaintie of her life is doubtfull vnto many. Except now her sonne *Soffie-Shaw*, (succeeding his royall Grandfire *Abbas* in the *Persian* dignitie, and crowned at our comming thence) hath since dissuaded her from that solitary and vsitting life, and to afford her some ioy then, rather then for euer to liue without it.

But of what courage, ingenuitie, or inclination King *Soffie* shewes himselfe, I cannot giue the Reader satisfaction in, in that we parted thence, iust at his Coronation, and his yeares cannot yet beget discretion in full measure (being not aboue fiftene) but it appears partly, that he is truly of the *Abasian* pedigree, for so soone as he got securitie of the Diademe, hee cut off *Mahomet-ally-begs* head (his Grand-fathers only Fauourite) to be heire to his estate, and to content his Guardian *Emangoly Chaw*, Duke of *Shiras*, and since has shewed his Guardian such another curtesie, Anno 1631. by making headlesse the *Beglerbeg* his eldest sonne, vpon small ground of reason, except to beget terrour in other his high-minded subiects.

The beginning of June the King departed *Asharaffe*, by the straits of *Mozendram*, going to *Casbeen*, where hee bid our Ambassadour meet him for his dispatch.

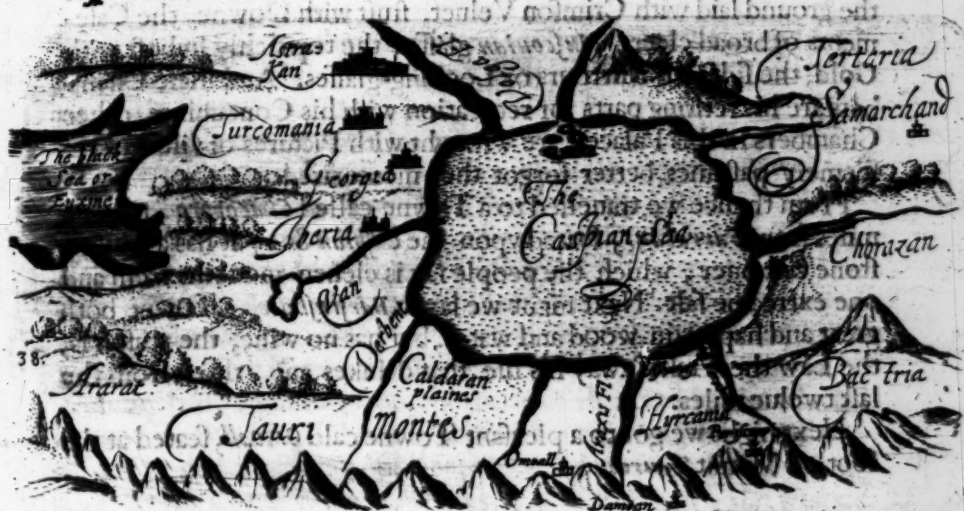
Hee sent vs another way by Mount *Taurus*, that wee might see the rest of *Hircania* the better.

Sir Robert *Sherley* left vs awhile, and travelled to the Court in company of a *Georgian* Ambassadour, and at this time an Ambassador from the *Tartar*, tooke his leaue and departed home by *Samarcand*.

From

Mahomet the Great Favourite beheaded, and the Beglerbeg of Shiras.

From *Aspharaffe*, wee rode to *Farrabaut* (into which wee entered vpon Whitsunday) a Citie extending to the Sea of *Bacon*, *Hircan* or *Caspian Sea*.



A Description of Farrabaut, and the Caspian Sea.

Farrabat or (*Baut*) lies one mile from the *Caspian Sea*, it is the best Towne for beautie, greatnes and wealth in the Kingdome of *Hircania*.

Tis watered with a streame of fortie paces broad, which arising from Mount *Taurus*, here embowels it selfe into that Sea, it abounds with fish of most sorts, and is furnished with a few little Canoes or Boats made of one Tree, and is capable to receive eight men in faire weather, in this River are some long, deepe prams, sowed together with hempe and cord (but vnpitcht or calke.) In these the *Muscovian* Merchants, saile downe *Volga*, ouer the *Caspian Sea*, and arrive at *Farrabaut*, to traffique for raw silkes, which they transport to *Mosco*, and through *Russia*. These ships ordinarily come thither in *March* and returne in *July*, so that with a faire winde from *Farrabaut*, they doe crosse the Sea, and get to *Asiraoon* in eight or ten dayes saile.

Farrabaut glories aswell in her two large and beautifull *Bridges*, and fragrant Gardens, as in a sumptuous Palace of the Kings, seated

neere the riuer at the North end of that Citie, the Court and shades of pleasant trees afford delight from each Chamber in the House, the roomes are vniforme, three of them especially rich in furniture, the ground laid with Crimson Veluet, stut with Downe, the Casements of broad cleere *Muscovian* glasse, the top richly imbost with Gold, the sides all Mirrours or Looking-glasses. And these Chambers are his retiring parts for recreation with his Concubines, other Chambers in this Palace, are wrought with Pictures of vile and vn-seemely pastimes, better forgot then memorized.

From thence we trauelled to a Towne called *Chacoporo*, twelue miles from *Farrabant*, seated vpon the *Caspian* Sea, it has a Riuer a stone cast ouer, which the people say is eleuen moneths fresh and one extreame salt. Next night we lay in *Barfrushdee*, a Towne both great and happy, in wood and water, but has no wine, the reason is, the Law there takes away his life that drinckes any, this is from the last twelue miles.

Next night we got to a pleasant Towne cald *Omoall*, seated at the foot of *Mount Taurus*.

A Description of Omoall.

Omoall is a Citie built vnder the North side of the Imperious Mountaine *Taurus*, has three thousand houses, and those not builded in the meaneest fashion. Tis inhabited by diuers Nations, *Armenians*, *Georgians*, *Jewes*, *Persians*, *Hircans*, *Curdies*, *Taurisians* and others whereby seuen feuerall Languages are spoken in this Citie.

The place is fruitfull and blessed, aswell in her present prosperity as antique greatnesse, shee was anciently cald *Nabarca*, and famous for a dreaming Oracle, long time of diuine *Asteam* among them. In which age it was the Metropolis of that Kingdome, to this houre testified by her ruines about her, howbeit as yet she excels in the rarenesse of a Castle (second to none about her) which besides the well composed Architecture, affoording no small pleasure to the eye, it has sweet Gardens, replear with fragrant flowres and choifest fruits. And for her defence is inclosed by a deepe trench, which fild with water yeelds aswell profit as defence.

Close by is a Church or *Mosque*, in which lie intombed foure hundred fortie foure Princes and Prophets of that Kingdome, many of whose Tombes yeeld admiration to the beholders, principally that of *Meer Agomaden*, to whose adored Shrine are daily offered serious Deuotions; at my entrance I found twenty ancient well appa-
relled

relled *Arabians*, close by Prince *Agoomadens* Graue, set round with each an *Arabian* Booke before him; out of which with great Modesty and wel-tuned Songs they celebrated to those dead Princes, a long continued lamentation, wherein they were so serious, that though they saw me, they continued their dolours till the end, and then very curteously arose and bid me welcome, shewing mee all I desired in their Temple.

The people are very courteous & the women beautified with complement and daintie feature: one day, when the weather was exceeding hot, I went to the water-side (neere the bridge ouer which the night before we entred the Citie) where thinking by helpe of many Popler-trees to shade my selfe from outrageous *Phatton*, seuen or eight beauteous (but not bashfull) Damoizels suddenly, naked, came forth of the riuer to admire my habit, hauing neuer scene any *European* there before, some wonders at my clothes, some my spurs, others my haire (differing from the mode of that Nation) by which I became iealous of their honesty and left them, but by enquiry I perceived, it was an affected nouelty, and when the men (such time usually as the sonne, is in his Meridian) goe to sleepe, the women then enioy the riuer, and coole their heate, in both kinds too much abounding there.

Their habit is only a smocke of Callico Lawne, wrought at hands necke and skirts, with filke and gold.

From *Omoall*, wee rode to a place cald *Larry-John*, the distance thirty miles, at which Towne, ends the Kingdome of *Hircania*, and the entrance to Mount *Taurus* takes beginning.

Mount Taurus.

OvR journey lay sometimes through inhospitable Straits, or other times ouer most stupendious Hills, the breadth from one side to another neere fifty *English* miles, the length fiftene hundred, trowing in a ledge of Hills from *Armenia* vnto *India*: indeed after two dayes ascent we got so high, that we might see the middle Region vnder vs, and we involued in it.

But the height did not so amate vs, as the danger of descending, the path was so vneuen and craggy, and the Rockes cut so vnskilfully, that great heed must be taken in the treading, or a terrible downfall into a bottomlesse Lake will threaten vs.

Tradition tels vs that *Prometheus* is chained here, his heart is gnawed by a Vulture, his fault only for stealing fire from *Iupiter*, the Allegory is familiar. Hence wee passe on to a Village cald *Rynd*,

where is a Castle so built, vpon the best aduantages of art and nature that it seemes inuincible; aboue, it wants no ground for benefit and resistance, helped with Gardens, flowres, and fruits, and is most happy in a Riuolet of pure water, which pleasantly and plentifully streames through the Castle into the bottome.

In this place, fise and twenty yeares agoe ruled a King *Meleck Bahaman* by name, who commanded like another *Pluto*, through these Hills and Dales in *Taurus*, a Prince though confined to small limits, and forced with great cost and care to maintaine his Royalties against the *Tartar* and *Persian*, his great and quarrellsome Neighbours, yet such was his good fortune, his policie, valour and loue vnto his subiects, that though often inuaded and by many Princes, hee stood secure, and liued to see the rine and downfall of many, his late enemies. His only ayme tending to preferue, what his Predecessours had made him heire to, and that his gray haire might goe in peace to an eternall Dormitory.

Thus thought *Bahaman*, and added his endeuours to preferue his thoughts. But *Abbas* the *Persian* and victorious King, whose resolutions were all for conquest, whose doings were euer turbulent, and whose aspiring conceits most wonderfull: In his returne from the conquest of *Mozendram* (or *Hyrkania*) which he got by perswasion more then force, and by helpe of his *Herians* and *Ouz-beg Tartars*, resolues to be no longer bearded by this mountaynous Prince, who from his dwellings could not only view farre into either Kingdomes *Mozendram* and *Sheirvan*, but thereby tooke opportunitie to ransacke his Carrauans, anticipate his progresse to the *Caspian* Sea, and turne those Riuers into other sources, which springing from the *Taurisian* Hills, flowed through the *Persian* Territories, and was the sole delight and wealth of all those Kingdomes.

Now though these reasons were coniecturall, in that hee neuer knew Prince *Bahaman* a deceitfull or grating Neighbour, yet *Abbas* playd the Wolfe, who drinking at the Fountain-head, quarrels with the harmeles Lambe for quenching his flagrant thirst at the streame below. And impatient of longer tryall, conuocates a great Army of *Timariots* and *Coozel-basbaes*, ouer whom hee appoints *Methiculi-Chawn* and some other expert Warriours, to see his designs succced with good hap and victory ouer those defenced Nations.

This could not be so secretly entended, but aged *Bahaman* heares of his aymes and prouisions, at which though somewhat terrified. In that his great yeares were more propense to ease then tumult, yet that his faithfull people might not in any thing receiue discouragement or cowardize from his example, whose interest and honour was most, and most engaged: hee prouides as a common father for them, and performes each act, requisite in a carefull and experienced Souldier.

Hee

Hee plants Garrisons in places of defence and seruice, leaues naked and destitute of all helpe his Countrey, lest the *Persian* Armie might prey vpon it, and mewes himselfe, his Wife, two sonnes and ten thousand men in this aforementioned Castle, stored with prouision and victuals, sufficient for a five yeares siege against the Enemy.

The *Persian* Generall with thirtie thousand men, hasten towards *Taurus*, where at their first ascent, they were troubled by some Mountayners, set their purposely by King *Bahaman*, these with Darts, and rowling stones vpon them, for some time endamaged the *Persian*, but could not preuent their resolu'd passages: and after some small skirmishes, encampt themselues before this Castle, hauing heard by some prisoners, that *Melich Bahaman*, the two Princes and force of all the Kingdome was there included.

Methiculi-beg, when he had well viewed this inaccessible Fortresse, halfe despayred of subduing him, for besides the strength of men and wals, he saw it was impregnable, such was the great height of the Castle and the perpendicular ascent, two mayne defences wherewith nature and industry had graced it.

Some attempts he vsed but inuallidable; to shoot Darts or Arrowes at it, was one with ayming at the Moone. Some small shot they had, but too weake to penetrate Rockes, and great Ordnance (which only was available) they had not, wherewith either to affright or batter them.

So after many tedious branadoes (wherein the *Persian* receiued stones for their arrogancy) the Generall (not daring to returne without the victory) finding force nor patience of any value, turnes *Machianillian*.

He summons them aboue to parley with him, which being granted by his Herald he presents him many protestations of loue and desire of friendship, that his Warre was grounded only to satisfie *Shaw Abbas*, who had sworne to be reuenged vpon them, for offering in old times some hostile affronts vnto poore passengers, and to preuent his conuerting the Riuers other wayes then hee enjoyed them, that seeing his surmises were without true ground or reason, hee saw no obstacle, that ought to forbid a new league of peace and vnitie, and to strengthen his Ambassage, that it might shadow truth, and beget beliefe the readier, presents the aged King with Tulipants, Semiters, Pearles and some other inticing Iewels, withall entreates him to come downe and taste a Banquet, swearing by *Mortis Ally* and King *Abbas* heads, by Paradice and the eight Orbes, that he should returne in safety, and he most desired it, that some Articles of agreement might ensue their parley.

The King (who euer affected peace) heares his messages, receiues his presents, and becomes too credulous of the *Persians* honestie, his Wife and Sonnes dissuade him from it, tell him examples of their
hy-

hypocrisie, and by many wayes seeke to diuert his iourney, but neither those, nor the teares his Souldiers showed to begge his stay, (vowing to mayntayne the defence, to the last man) could hinder his destiny, but downe he goes, and finds the Generall ready to embrace him, leads him to his Tent, bestowes a Bahquet on him, and at night imprisons him, regarding neither his vow, honour, nor ingagement.

Meleck Bahaman, perceiues the losse of his liberty when past recovery, rememorizes his sonnes aduice and teares shed by his loyall subiects to diuert him, which now hee resents and tearmes Elegiac.

And in these fruitlesse sorrowes, the *Persian* Generall summons the youthfull Princes to descend, if they respected the addition of new honours to themselves, a period to this warre, and (which was most) security and life to their indulgent King and Father, all which by discord, and denying to come downe would be denied them, be an infallible Theame of endlesse troubles, and beget an eternall monument of shame to their posterity.

The two Princes considerately first demanded their imprisoned father, and then they might worthily credit the *Persian*, otherwise he might iudge them, worse then Ideots, the villany and breach of promise towards their Soueraigne, being so true and fresh amongst them. They might aswell desire the Castle and other Royalties, as demand the Owners of them, and by whom subsisting, other answer they would make none, this excepted, that the King of *Persiaes* ill-grounded ambition would neuer prosper, that though of long time he had politely auoided the Epethite of a Tyrant. This would rub afresh his former injustice and anatomize him, so cleerely, that all *Asia*, would not only suspect him, but account him odious, that all men might see apparantly his auarice, who commanding ouer many and fruitfull Prouinces, could not be contented, without subjugating a Nation, neuer wronging him, a King whose Antecessours had for more ages gouerned *Larry Ioon*. Then the posterity of *Ismael* had done *Persia*, and a Countrey so cold and barren, that more then title, the *Persian* could not make any vse of nor benefit of addition, saue ostentation.

When these words were rehearsed to the Generall, hee was mad with anger, and (without more Ceremony) inuites them from their Castle, to view their Fathers head off. They resolutely bid him doe as pleased him, and remember, that murder was not excused in their Alcoran.

This enraged the Generall more then the former, verily imagining they would yeeld to any thing rather then the slaughter of their King and Father.

Whereupon, he againe in vtmost rage and fury assaulted them, and for recompence of his haste receiued, besides the losse of many
Cozel-

Cozel-basbes, a plaine protest from his men, of returning homewards, arguing that they had got the Countrey, that *Shaw Abbas* with more benefit and credit could imploy them against the *Turke* or *Indian*, that *Meleck* was with them, and by his perswasions might recover it, without battaile, as he had lately done *Larr*, at any time.

The Generall by this was drawne into a twofold danger, if he dissent from their humours, he knew all past was to no purpose, and would inferre dishonour to his Master. On the other side, if hee returned without victory, hee knew his head should off: so in great anguish, he first releases *Meleck Bahaman*, assures him, hee vsed this discourtesie but to try him, that if hee pleased hee should safely returne againe or stay with him, where he should possesse all content and honour possible. That hee was sent for by the King: and had order to compound this difference: he desired the Princes his sonnes to descend and to articulate, or let him goe vp and their seale an agreement, but that he judged vnworthy his good meaning, who thereby might be thought a Spy: with which discourse, the olde King was so ouer-joyed, that he referd the choice vnto the Generall, which hapned as he aymed at, and so without delay desires the Princes to come downe.

A Messenger inuites them to it, assures them of King *Bahamans* welfare, deliuers them his doting letters and perswasions: enterlaces these with *Piscasbes* or gifts of worth, and shewes them a pretended Copy of the easie Articles.

The poore and wel-nigh distracted Princes, knew not what to do, on the one side their refusall might cost the King his life, and irritate the *Persian* to further mischief, on the other, their Discent, might bring deceit, distraction and losse of life and liberty not only to the King and Princes, but to all those loyall subjects pent aboue, and who vndoubtedly after them must to the shambles.

They argued long time too and fro, and though the Souldiers dissuaded them, yet the Queene, to enjoy her Husband prouoked them downe. In obedience to whom, and confidence in the Generals oaths and promises, they sorrowfully forsake the Castle, and are securely guarded to the Tents, where they feasted, and vpon sight of their beloued Lord and Father, had noble entertainment from the Generall.

But when these three were blessing their good destiny, smiling one vpon another, (the Generall then in company) at sight of a priuate token, three *Cozel-basbes* standing by, in an instant whipt off all their heads, with their slicing Shamsheers or Semiters, and ere it was divulged abroad, by counterfeit seales and signes, made them aboue, descend and yeeld the Castle, some of which received destruction, others mercy. By this detested policie the *Persian* got the

So-

*The King and
two Princes
treacherously
murdered.*

Soueraigntie, and yoakt in tyranny this late thought indomitable Nation.

Such was the end of *Meleck Bahaman*, and two hopefull Princes, forgetfull of Warres stratagems, and how *Aladules* King of *Anti-Taurus*, for playing fast and loose with *Seylim* the first Emperour of the *Turkes*, in the end, crediting their promises, gaue a like period to his life and Kingdome.

Opposite to the Castle is erected the Sepulchre of *Maleck Bahamans* beloued Queene, in sight of passengers, tis of foure *Aequilaterall* squares, eleuated eight yards high of stone, and playstered with white, very apparant and comely.

A mile higher, we climed vp with much difficultie, to the top of the high Peake of *Damoan*, whose top like a Sugar-loafe is viewed aboue all the aspiring Hills, on those defatigating ledges, and from whence we saw the *Caspian* Sea, though a hundred an eighty miles distant; tis aboue composed of Sulphur, which makes it in the night sparkle as does *Vesuius*, tis so offensive to mount vp, that you cannot doe it without a Nose-gay of strong Garlicke, and hence all *Persia* and *Chaldea* has their Brimstone.

Here are famons hot-baths, three of which are walled about, and two open, to which resort decrepit and vnfound people from asfarre in mightie multitudes.

Now whither this high Peake be denominated from the Towne of *Damoan* fve leagues distant, or the Towne from it, I cannot argue. But this is so, that *Damoan* in their Language signifies a *second Plantation*, from which, and the height of those Hills, with the vncertaine place of the first Seminary from *Armenia*, the *Iewes* here inhabiting, say *Noahs* Arke there rested, and though the Zone be good, the Countrey healthy, the Vines excellent, and the name point at it, yet I referre my selfe here to the Iudicious, it contents me only to recite the *Iewes* opinions.

Here the Hills conioyne of old cald *Amanus*, *Niphates*, *Choatras*, *Zagrius*, *Oronti*, *Paratkoatras*, and which inuironed the Territories of *Ragiana* and *Sygriana*.

Hence also run those titles of people, the *Saces*, the *Seres*, the *Messageter*, the *Taburai*, the *Suebi*, and the *Alinorzi*: which I suppose only Dukedomes, confining *Hyrcania* and *Sacazini*.

On the other side of *Damoan* is the Towne of that *Persian* Merchant that died in *England* 1625, whose sonne *Mahomet* died in our trauaile. The Towne is called *Nona*, and has a hundred Families within it. A youth his other sonne, hearing of our passing by, accompanied with all his kindred (who in these parts loue one another dearely) came to meete vs; apparrelled in a long Roabe of cloth of Gold, and on his head a Shafh or Tulipant of Silke and Gold, hee gaue

gaue vs a Banquet, and thence we rode to *Damoan*, where descēding a high mount, we rode by a large blacke Tent, in which were about thirty women, and so many *Tauriscan* men, to solemnize a Wedding, the Bride was ten yeares old and beautifull, the man thirty, in condition a very *Carle*, and in his village vgly, some of the bride-maids came out vnto vs, and after a Sallam or Congee began a Morisko, their faces, hands, and feet painted with flowres, Castles, and Birds, their legs chained with voluntary fetters of brasse and siluer, with such they performed the dance of *Burba*, by inquiry wee found these were pastorall, and in their Genealogy from the *Tartars*, whose vagrant habitacles, are no where permanent: in that part where those *Nomades* honour their discent, line those Nations cald by *Authenticks*, *Effedones*, *Scytho-Tauri*, *Cryphai* and the *Tapezeni*, as also the *Orgasi*, *Erynni*, *Noroxbei*, *Nonoffi*, and the *Caragi*, placed sometimes twixt *Taurus* and the River *Ikharay*.

And more North towards *Candihors* and *Arachozia*, are accounted dwellers, the *Galadophagi*, *Azypisi*, *Taburenti*, or *Thabrenti*, *Dammiti*, *Pamardi*, and others, whose strange names would rather burthen, then profit the Readers memory.

Damoan.

DAmoan, is a Towne well knowne among the *Persians*, more for its limiting of *Media*, then other Rarities, it shewes not more then two hundred houses, and those few, are meane and most inhabited by hatefull *Iemes*, (whom the *Persians* name *Ichuds*) this Towne is seated vnder the South end of *Taurus*, and has a Buzzar aloft, but scarce worth the climbing too, vntill to buy Wine, or Fruits, both which there are valuable.

Media, now called *Sheirvan* (or milkie Plaine) is by some deriued from *Madai*, third sonne of *Iaphet*, sonne of *Noah*, others from *Medeus* sonne of *Iason* and *Medea*, daughter of King *Aeta*, tis bounded on the North with the mountaine *Taurus*, on the South with *Parthia*, hath to East *Aria* or *Sablestan*, and West *Armenia minor*, or part of *Georgia*.

It was a rich and puissant Countrey in the Worlds infancy, but now whither by the al-consuming hand of Warre (here euer acting) or by the Iustice of God, for massacring so many good Christians in *Chozroes* time, tis now a very barren and miserable kingdome, chiefly if you compare it with our Phoenix great *Brittaine*, who in her selfe exceeds, all the best compacted riches or pleasures, of these *Asiaticall* Empires.

Media was first subiected by that simple husband of *Semiramis*, *Ninus*, who liued in the age from *Adams* Creation, Anno 1900. hee was sonne of *Belus*, by some reputed *Iupiter Babylonicus*, a man deified by the Pagans of those times by name of *Bell* and *Baal*.

This *Belus* was sonne of the great Hunter *Nimrod*, who was the only founder-master of that monster *Babell*, the *Assyrians* (which name they tooke from *Ashur*, second sonne of *Shem*) haue called *Nimrod*, by other names, but is chiefly taken for *Saturnus of Babylon*, sixt sonne of *Chush*, *Chams* eldest sonne, from whom the Sun-burnt *Ethiopians* haue a Pettigree and curse withall. His Descent is this, *Noah* had *Cham* father of *Chush*, (begot, as some say, in the Arke) father of *Nimrod*, father of *Baladan* or *Belus* father of *Berodach*, of whom descended *Nebuchadnezzar*, father of *Emimere doch*, father of *Belshazzar*, who according to *Daniels* Prophecie was the last of his Family in the Empire, the *Medes* and *Persians* falling from his rule into the hands of that great Warriour *Darius* surnamed *Medus*, Anno *Mundi* 3426. called by some *Cyaxares secundus*, and Grand-child to the first, his Daughter and Heire was married to *Cyrus* the Fortunate, who after the ouerthrow of the *Babylonian* *Balthazer* or *Belshazzar*, and that Monarchie, flue *Astyages*, by which hee became Lord of *Persia* and the *Medes*. This is he so famoused by *Xenophon*, and is father to that magnificent *Cambyses*, of whom I spoke in the description of *Persepolis*.

I will now speake of this kingdome, which I haue said is barren, though if we may credit *Pius* the Second, and other Writers of this place, one pastue has heretofore nourisht fifty thousand Mares. They write of the Oyle *Medicum*, which doubles its flame in water of *Naphta* and some other Ceremonies. I will adde the description of the Villages and Cities which haue beene badly done by some moderne Authours, and leaue the beliefe of those other rarities, to some more credulous.

The great Cities of *Media*, are *Cazbeen*, *Tabris*, or *Tauris*, *Arda nil*, *Tyroan*, *Casban* and *Coom*, whose seuerall descriptions truly follow.

From *Damoan* we rode through *Bomabeem* into *Tyroan*, fve and twenty miles.

Tyroan.

THIS City is scituate in the midft of a faire large Plaine, which although inuironed in some parts, with Hills of stupendious height, yet some wayes affoords an ample Horizon, tis within

in the Kingdome of *Media*, *Atropatia*, and in the Prouince or Shire of *Sultania*, a place famous for winds, and some ouerthrowes of late giuen the *Turkes*, by the intraged *Persian*.

This Citie is now gouerned by a Duke, called *Zenal-chon*, a man of more tittle then worth, as wee found there by his discourtesie and entertainment.

This City is built of white Sun-burnt bricke, is watered with a small streame, which runs in two parts through the Towne, and meloes most of the Gardens and Groues within her, whereby shee yeelds a thankfull tribute of sundry fruits. The Towne is most beautified, by a vast Garden of the Kings, succinct with a great towred mud-wall, larger then the circuit of the Citie.

It has a Buzzar or Market, which though diuided, shewes a combined beauty in her separation.

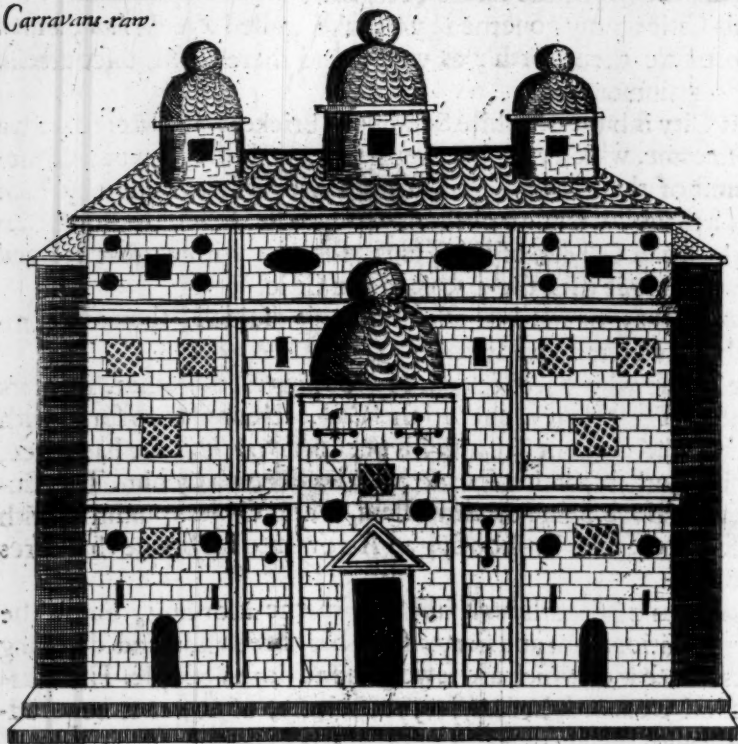
The House where we lodged, ore-topping all the other, from its Terraces, I could view ouer all the City, each house top spred with Carpets, wheron slept a man & his peculiar *Seralio*, some had three, some fixe, others twelue female beauties sleeping by him. Twas indeed rashly done of me to view them. Their Orders punish it, with no lesse terror, then by shooting an Arrow into his braine that dares to doe it.

Tyroan has a sweet though hot aire in the morning, but in the Sunnes ambition, hot and fiery, shee has three thousand dwelling Houses. In few of which are fewer, then a dozen people. Her Carauans lodge exceeds her *Mosque*, yet neither, of power to beget admiration with the curious,

Q 2

Thence

T

Caravans-raw.

Thence we rode towards *Taurus*, the first night sleeping in *Charah* a filthy Towne affording no reliefe against the frying Sun and hot sandy earth, both which afflicted vs. From *Tyroon* to *Tauris* is foure good dayes iourney.

Tauris, or Ecbatane.

T*auris* deriues her name from her seate; neere mountayne *Taurus* is now a Citie both great and famous, yet incomparable to what shee was in *Ecbatan*s time. Her founder was *Deioces*, by some called *Arphaxad* and *Arbaces*, Predecessor of the

va-

valiant and victorious *Phraartes*, (living in the yeare 3300. from the Creation) and sixt in succession from *Arbaces*, who Anno 3146. began the *Median* Dynastie.

Ecbatan was once in compasse fiftene miles, her walls seuentie Cubits high and fiftie broad, adorned within by a gorgeous Palace built of Cedars, the rooffe studded and plated with burnisht Gold.

Tis distant from *Hierusalem* twelue hundred miles, and from *Babylon* foure hundred.

Here the Prophet *Daniel*, built himselfe a stately Palace, which remayned vndemolishd for many ages, and wherein for some Decents lay buried the *Median* Kings, swaying in their successiue Dynasties.

Hither *Tobias* remoued from *Ninive* to *Raguel* father to his wife, where ere hee died hee heard of *Ninives* destruction, by the great *Babylonian* Monarch *Nabuchodonozzer* at that time Gods Instrument to fulfill his threatnings. *Tobias* at a hundred and twenty seuen yeares old died here and had noble buriall.

Tauris, or *Tabris*, though builded from the others ruines, is comparable to olde *Ecbatan* neither in beauty nor greatnesse, her circuit now six miles at most, and some miles distant from her Antecessor.

Being placed by a Riuer, which some vnjustly cald *Orontes*, the Hill *Baranta* shades her, and to the South shewes a large and pleasant Plaine.

Tis well peopled and much resorted to for traffique, which makes it famous through all *Asia*, but her fame is larger by a Garrison kept there against the daring *Turkes* who too oft haue made this Citie, a subiect of their bloody cruelty.

Tis inferiour to *Spawhawn* and *Cazbeen*, in circuit, wealth, and beauty it has a small mud wall, of little seruice, the houses are flat aboue and built of Bricks dried in the Sunne, her Buzzar is inferiour to some about her, her best ornament is a Garden, to the South-east, which was planted by *Shaw Tamas* sonne to *Izmael*, and great great-Grand-son to *Abbas* lately reigning.

This poore City has endured sundry violent stormes of war, whereby though made more famous, she is lesse flourishing. Anno 1514. twas ouerturned by *Selymus* the Grand Signior, and sixteene yeare after by *Solyman* his Successour: when it was wholly ruined by the insatiate Souldiers, who not only pillaged it, but made a Chaos of those elaborate walkes and sweet Gardens planted by King *Tamas*, which together with the Buzzar was set on fire.

But the greatest ranfack and villany, was Anno 1585. by *Ozman* the luxurious *Bashaw* and slaue of *Amurash* the Third, and groaned vnder their subiection, till thirty yeares after by *Emyr-hamze-mir-zey* eldest sonne of *Mahomet* the blinde (father of *Abbas*) it was relieved,

liued, re-built, and regained from Turkish thraldome, and in memory of which tyrannies, *Abbas* the *Hemirs* yonger brother and late King, in few yeares following beat him out of *Babylon*, *Bulsora*, and most of *Mesopotamia*.

Next night we lay in *Sangurubat*, where we buried a ciuill Gentleman Master *Welfit* our Comrade, vnder a broad-spreading-Chenor-tree, and fixt a brazen Scroule ouer him, which spoke his name and Nation.

Next night we lay in the open fields vnder a bespangled Canopic the Firmament, and next in *Shamdee* (or the Kings Towne) a Towne, none so couetous as to desire it: for if that Kingdome haue a purgatory, so a conspiracie of loose and scalding sand, the burning Sun, and vn-receiueable Cottages, can make; one there it is next day to *Cazbeen*.

Cazbeen.

C*Azbeen*, is that City which of past ages was cald *Arsatia*, built by that famous Conquerour *Arsaces*, from whom the ensuing Kings were cald *Arsacide*, hee liued Anno Mundi 3720. and was the first that laid the foundation of that Empire, in despite of *Seleucus*, sonne of *Antiochus Theos* King of *Syria*.

Anno 1517.
Iewes *Messias*
receiues them.

The North Pole is there eleuated thirty six degrees, fifteene minutes. It was by *Tamas* sonne of *Ismael*, (the *Iewes* reputed *Messias*, till they found him worse then *Titus*) made the Metropolis of his Kingdomes (as *Spawhawn* by *Abbas* now) aswell for the commodiousnesse of the place, as bordering the *Turks*, his detested enemies.

By interpretation it is (*Exile*) a phrase giuen of old vnto the *Parthian*. By some tis thought to be that City *Rages*, whither *Tobias* and the Angell *Gabriel* travelled vnto the *Parthians*, to demand the ten Talents (which is about two thousand pound of our money) his father lent to *Gabael* sonne of *Gabrias*, nor am I ignorant, that many imagine *Edissa* in *Mesopotamia* to be *Rages*, which cannot be, that *Rages* was in *Media* and *Edissa*, is not aboue fide hundred miles from *Ierusalem*, no part of *Media* being so neere by many more miles.

It was after that cald *Europus*, by command of *Nicannor*, and lost that name too, when other people came to conquer it.

Cazbeen is distant from the *Caspian* Sea, sixty fide *Farsangs*, or a hundred ninety fide *English* miles. From *Spawhawn* two hundred and ten miles. Tis seated in a faire euen place, no Hill of note in thirtie miles affronts it, it has small quantity of wood or water, or such other blessings, as make a City exquisite, only by the peoples industry, and helpe

helpe of a small Brooke (scarce worth a name else-where) it produces sundry hearbs and fruits : as Vines, Orenge, Lemons, Muske, and Water-Melons, Plums, Pome-granads, Cherries, Berries, Figs, Apples, Peares, Peaches, Apricocks, Pistachoes, Nuts, Walnuts, Almonds (but no Dates except brought from farre) &c.

The compasse of this Citie is seven miles: her *Buzzarr* is large and pleasant (but not so regular as many are about her.)

The Kings House and *Haram* or *Seraglio*, are (neere the Market) built of raw Bricks, trellized with carued Windowes, both painted and varnished with blew, red and yellow, mixt with *Arabique* knots and poesies of Gold and Azure. Afore his doore, is a great *Tanche* of water made at our being there.

Mosques & Hummums or Baths (which the *Turks* call *Bannias*) there are, resplendent with the Azure paint wherewith they are ceruleated; for the other buildings, they content the inhabitants, but to the affected Traueller yeeld small wonder or amazement.

The King of *Persia* got into *Cazbeen* two dayes afore vs.

At this time, forty Camels loaden with Tobacco, out of *India*, came hither, which *Mahomet-Alli-beg* the Fauourite hearing, acquaints the King with it, who commanded forth-with the Camelmen to haue their noses and eares cut off, the forty load of *Toback* (as they call it, or *Tewton*) was put into a large earthen Pipe (the ground) and fired, whose blacke vapour vpon free-cost, gaue the whole City infernall incense, two whole dayes and nights together. It seemes some late Edict had forbid it, and then tis death or as bad as death to drinke it, for he sometimes tolerates and forbids the same thing three or foure times in two yeares as the humour pleases him.

Forty load of
Tobacco vapour-
rized.

Some Occurrents in *Cazbeen* are note-worthy, and may be excused, if rehearsed, because obuious.

Mahomet Codoband (or pur-blind) King of *Persia*, was all his raigne much troubled with the insolent attempts and brauadoes of the Grand Signior *Amurath* the Third, sonne of *Selym* the Second, whose tyrannies and ambition made him feared through *Asia*, entitling himselfe in his Letter to the *Polanders*, God of the Earth, Gouvernour of the whole World, Messenger of God, and best seruant of *Mahomet* his diuine Prophet; adding to his Epithites such actions of warre and good lucke, that his words vnto the simple seemed modest.

His three great Captaines (and to say truth, by whose sole valours he became terrible) to the World: were *Synan*, *Ferat* and *Mustapha Bashawes*, of which last I shall anon speake of, in a memorable matter, hapning in this Citie.

I will first speake of the King of *Persia* (father of *Abbas* now reigning) he was eldest sonne of *Tamas* King of *Persia*, who by a *Georgian* Princesse had twelue Sonnes, *Mahomet* the first, *Izmael* the second, *Ayder-chann* the third, *Solyman* the fourth, *Emangoli* the fifth,
Ma

Mamut the sixt, *Mustapha-chawn* the seventh, *Ali-chawn* the eight, *Amet-chawn* the ninth, *Abraham* the tenth, *Hanize* the eleventh, and *Isma-chawn* the twelfth.

Mahomet by reason of some imperfections in his body was thought vnworthy (by his Father) to succeed him in his dignity, and thereupon made knowne vnto his subjects, the great deferings of his second sonne *Ismael*, who at his fathers death lay at *Cohac*, twixt *Casbin* and *Tauris*, and vpon newes of the King his fathers death hasted to *Cazbeen*, where he was joyfully receiued, both by the *Sultans* and his virago sister, the Lady *Periaconconna*, whose loue to *Ismael* was more then to her other Brethren, notwithstanding was much perplexed knowing her engagements and promises to *Ayder-chawn* his yonger brother, who also aymed at the Kingdome, and thought himselfe in some possession, hauing had the Imperiall Crowne vpon his head put their by his owne hands, such time as his noble Father lay a dying, and in these doubts, foure dayes after, by meanes of *Zal* or *Zenal-chawn* Duke of *Tyroan* his faithfull friend, had his desires. The Crowne once more was set vpon his head and he proclaimed King, but he enioyed it not aboute two dayes, for when he least suspected, his head was stricke off, by his Vncle *Sahamal-chawn*, and throwne in great contempt vnto the people, as a iust recompence, for his ill grounded ambition.

Prince Ayder
slaine.

The report of whose slaughter, came suddenly to *Ismael* his brother, who without more feares or ceremonies, accounted himselfe no lesse then King led to it by his Father will, his sisters desires, and the peoples expectations.

Eight Princes
beheaded.

But to omit nothing that might strengthen his hold, he comes to *Casbeen*, where with wonderfull ioy and acclamation of the multitude hee is saluted King, after which by example of the bloody *Turkes*, hee causes eight of his innocent brethren to be beheaded, all that were in his power.

His elder brother *Mahomet* he aymed at, whose sight though dim, yet in iudgement saw his danger, which happily he fled from, strengthening himselfe by an assembly of his friends and kindred, who loued him (for his inclinations and humours were good and tolerable) and euery day his Army increased, into such hatred was *Ismael* false among his people, for that beside his fratricides and murther of thousand others, he endeououred all he could to apostatize their great Prophet *Mortis-Aly*, affirming that *Abubicher*, *Omer*, and *Ottoman* Successors to *Mahomet* at *Mecha* (the only hatefull men vnto all *Persians*) were true Prophets, and to be preferred before *Mortis Aly*, which report of his and others of like distast and sorrow to the people, got him so much hatred with them, that they curst him deeply, amongst whom his valiant sister *Peria-con-Conna*, confederating with foure *Sultans* then in *Cazbeen*, *Calil*, *Emyr*, *Mahumed*, and *Curchy-chans*, habi-

habited like foure Virgins, entred his Bed-chamber, and with a silken halter strangled him, sending him to receiue his deserts for his vn-naturall bloudy cruelties with his God *Mahomet*, whom he so fauoured. This hapned in *Carbeen* the foure and twentieth of *November* 1577.

This Monster being taken away, *Mahomet*, by perswasion of *Salmas-mirza*, his deere friend, accepts the Empire, thereby annihilating the hopes & practices of *Emyr-chann* and *Peria-con-Conna* (second of them that murthered *Ismael*) & to be euen with his aspiring sister (who had made away the two last Kings his brothers, and enterprised the like against himselfe) gaue secret order to Prince *Salmas*, that hee should without much noise enter the Citie, and by some meanes or other, behead her, which accordingly he did and sent her head, with the haire disheuled about her shoulders, vpon a Speares point, vnto the King her brother, to the terrour and admiration of all men, especially her complices, who thereupon fled, some into *Georgia*, and others vnto *Babylon*.

Immediately after this (at the instigation of the false *Armenian Vstrefbeg*) the Great Turke *Amurath* the Third sends *Mustapha* his victorious *Bassa*, with aboue a hundred thousand men, enters *Media*, and in the *Caldaran*-fields was suddenly confronted by *Sultan Tokomac* the King of *Persiaes* Generall, who very valiantly with twenty thousand men assailed him, whereupon ensued a most bloudy and furious battaile, in which the *Turkes* got the greatest losse, and were disheartned to proceed further, fixe and thirty thousand *Turkes* were slaine, and eight thousand *Persians*, with whose heads (to terrifie the *Persians* further, and to make his losse seeme lesse) he made a fortification. But this cruelty cost him deereley afterwards, the same yeare (what against *Tocomac* and *Emangoly-chann* and what with passing *Conac* towards *Hyrkania*) he lost neere thirty thousand men, and returning out of these parts with conceited conquest, lost all he got by the valour of *Arez-beg*, *Emangoly Chann*, and other *Persian* Captaines his ancient enemies.

The *Tartars* (ancient friends vnto the *Turkes*) informed of *Mustaphaes* retreat, and that his Garrisons were defeated by the *Persians*, they descend in great troupes into *Hyrkania*, where they committed many insolencies, and in *Media* sought to command the whole Country.

But their hopes deceiued them, for staying to ioyne with *Osmán Bassa*, (left by *Mustapha*, to guard these Territories) they grew so secure, that vnawares, *Arez-beg* with ten thousand *Persians*, routed a great part of their forces, and had vtterly destroyed them, had not their Captaine *Abdilcheri*, came so suddenly vpon *Arez-chann*, that in amazement the *Persians* fled, and *Arez* was sent Prisoner to *Ozman*

Persian General
rall hanged.

at *Sumachia*, who cruelly made him be hanged for his former victories against them.

The newes hereof came speedily to *Mahomet* the King of *Persia*, who sorrowed for the losse of so good a Captaine, and thirsting for reuenge, sends his victorious sonne (the braue Prince *Emyr-hamze-mirza*) with twelue thousand men, who from *Cazbeen* in nineteene great dayes trauailes so furiously and hastily assailed the *Tartars*, that first he recovered the Citie *Erez*, and massacred the bloody *Turkes*; there too confounding *Caitas* the *Bassa* and his companies, reconeering also the two hundred peeces of Artillery, wonne from them formerly in the Reigne of *Tamas* King of *Persia*, which Ordnance he conueighed some to *Cazbeen*, and the rest to *Spawhawn*, where aboute thirty yet lie vnmounted in the great *Mydan* neere to the Palace.

Thence this actiue Prince runs along, with his speedy Army and encounters *Abdilcherai* and his *Tartars*, most of whom hee cut in pieces, and sent the youthfull Captaine Prisoner to *Eres*, where the *Begun* (or Queene mother) then resided.

The Prince from thence hastens to *Sumachia*, where he besieged the *Sultan Ozman* and his *Turkes*, who seeing no resistance, pretending to yeeld next day, that night stole away not looking backe till they came into *Hyrkania*, to *Derbent*, where they stayed in safety.

But *Sumachia* for her rebellion and perfidie was set on fire, and most of her Inhabitants put to the Sword, which victories so suddenly and brauely finished, *Emyr-Hamze-mirza* returnes to *Eres*, taking along with his Army, his Mother and the *Tartar* Captaine, they entred *Cazbeen* with great ioy and Triumph.

And during *Abdilcherai*s imprisonment in *Cazbeen*, hee got so much loue and respect from the King and people, that hee became pittied and admired, especially his valour and beauty tooke such place in the Queene mothers heart, that of an Enemy shee became exceeding amorous of this Captaine (who was to marry *Emyr-Hamzes* sister shortly) deseruing her for these respects, that hee was very noble (as brother to the Great *Cham*) and that by this vnion, his power might be ioyned vnto *Persia*.

Queene of Persia,
and Prince
of Tartary mur-
dered.

But the report of his vnchast conuersation with the Queene, so exasperated the *Sultans* in *Cazbeen*, that one day in great choller, they entred the Palace, where finding him and the Queen together, they cut both their throats, but first dismembred him, concluding so the end and triumphs of this *Pracopensian Tartar*, Anno 1578.

Occurrents in Cazbeen.

AFTER some stay in *Cazbeen*, our Ambassadour, desirous of his dispatch visited *Mahomet-Ally-beg*, and by him intreated answer of his Letter.

The Pagan in short told him, if hee had any more to possesse the King he should first acquaint him, and consequently haue an answer, to which our Ambassadour replied little, tho discontented much, perceiuing by this, he should haue no further accessse vnto the King, but willing to be gone, and loth the Fauourite should see him danted, he trusted him with his businesse. Some part the continuation of amity betwixt their Masters, with some words of the Merchants Traffique, and an acknowledgment from the King, that *Sir Robert Sherley* was his true Ambassadour into *Europe*.

To the two first *Mahomet-Ally-beg* vnderired, bolted out, that hee knew his Master the King of *Persia* or *Potshaw*, stood more affected to no one Prince of the World, then to our King: and that the Trade and Exchange betwixt their Merchants, was both pleasing and profitable to his King: and for *Sir Robert Sherley* (whose enemy *Mahomet* euer has) he knew and had heard the King himselfe say, he cared not for him, and that his Ambassies and Messages to the Princes of Christendome, were friuolous and forged, tis true, quoth hee, the King gaue him (as an argument of fauour) at the *Caspian* Sea, a Horse and Garment, but it was more to satisfie the other Ambassadour himselfe, then out of any respect the King had vnto him.

And when our Lord Ambassadour told him, *Sir Robert Sherley* had the Kings Letter of Credence or *Firman*, to testifie the truth of it, and that if he were an Imposture, he were the veriest Foole liuing, to vndertake a journey of that length and danger, knowing with all the Kings feuerity.

To which the Pagan answered not, but told him, at their next meeting he would giue him ampler satisfaction, intreating him for a sight of *Sir Roberts* Testimoniall Letter, and a Copy of what *Sir Robert Sherley* had treated about in *England*, or other places.

Two dayes after, attended by some Gentlemen, he visited *Mahomet-Ally-beg* againe, and gaue him the Copy of what he last desired, and with all shewed him, *Sir Roberts* Letter of Credence signed by his King *Shaw Abbas* in *Spahawn*.

He bid him looke vpon it, and tell him if it had the Image of a Counterfeit, the malicious Fauourite thought it had, but being vncertaine, craued it to shew the King, which accordingly he did (if we may giue credit to an enemy and Infidell) vnto the King three dayes after, who (as he told *Sir Dodmore Cotton*) viewed them, denied

nied them for true, and in rage had burnt them, wishing Sir Robert Sherley to depart his kingdome, as old and troublesome.

He was amazed at it, but knew no remedie.

For my owne part I am verily perswaded, the Kings Seales and Phirman were true, and that either Mahomet-Ally-beg jugled with him (for wee had but his word, for all wee knew, and neuer more came in presence of the King) he might forge other Letters to shew the King, else why kept he them two dayes without deliuey, or he might haue slandered the King, to say hee burnt them, being an act, not worthy so iust a Prince as Abbas was reputed for.

This argument may proue his being true Ambassadour, because the King hearing he came in that defence, and to cleere his honour from Nogdi-begs aspersions in England, as the King gaue him no apparant satisfaction yet because he neuer questioned an injury done him (thao had he beene an Imposture had beene one) it followes he was guarded with innocencie and truth.

And but that Nogdi-beg had done Sir Robert Sherley injury, wherefore should Shaugh Abbas say, twas well for him hee poysoned himselfe (guiltie of reuenge) for had hee come to the Court of Persia, he would haue sliced his body into as many parts as there be dayes in a yeare, and burnt them with Dogs Turds, in the open Market place.

Againe, his sonne in our company, durst not come at Court to account for his vnluckie Father, till Zenall Chawm the Duke of Tyroan his kinsman enterceded, and bribed for his peace and entrance.

The truth is Sir Robert Sherley had deserued well from the Persian, but being old and vnable for further seruice, got this recompence, to be slighted in his honour, euen then when he hoped for most thanks and other acknowledgments.

The death of Sir Robert Sherley at Cazbeen.

THese and the like discontents (casuall to mortall men) so much afflicted him, that immediatly a Feuer and Apoplexie ouer-charged him, so that on the thirteenth of *Iune*, he gaue an *ultimum valedictum* to this World. And waisting a fitter place of Buriall, was put into the earth at the doore of his owne House in *Cazbeen* where he died.

He was brother to two worthy Gentlemen Sir *Anthony* and Sir *Thomas*

Thomas Sherleys, his age exceeded not the great *Clymasterick*, his condition was free, noble, but inconstant. He was the greatest Traueller in his time, and had tasted liberally of many great Princes fauours: of the Pope he had power to legitimate the *Indians*, and from the Emperour receiued the Honour and Title of a Palatine of the Empire. His patience was better then his intellect, he was not much acquainted with the *Muses*, but what he wanted in Phylosophy, hee supplied in Languages. He had bene seruant to the *Persian* neere thirty yeares, and merited much better then you see, he then obtained when he most expected it.

Though, it may seeme impertinent, I cannot passe by in silence, without iniury to her memory, whom I so much honoured, the thrice worthy and vndanted Lady *Terezia*, his faithfull Wife, to this sad time, constant to our company, her Faith was euer Christian, her parents so, and noble, her Countrey *Circassia*, which joynies to *Georgia*, and to *Zwiria*, neere the *Euxine* and *Caspian* Seas.

At that time when her Husband, lay dead by her, and herselfe very weake by a long Dissentery, a *Dutch* Painter (who had serued the King of *Persia* twenty yeares) complices with *Mahomet-Ally-beg*, and pretending an Ingagement he was in, to one *Crole a Flemming* (for some monies Sir *Robert Sherley* had long since borrowed of him) he is beleeued, and got a Warrant from the *Cawsee* or Iustice to seize vpon the Ladies goods, which wicked plot could not be so priuate, but was knowne by a faithfull honest Gentleman *Master Hedges*, a Follower of our Ambassadour, who straight-way acquaints the Lady with it, which as she knew was false, so seemed it strange, yet recalling herselfe, she tore a Sattin Quilt with her feeble hands, and trusted him with her treasure, a Cabinet, some Iewels, rich stones and the like, with which hee was no sooner gone, when the Pagan Serjants, with *Iohn the Flemming*, entred her Chamber, carried away what was valuable or vendible, his Horses, Camels, Vests, Turbants, a rich *Persian* Dagger, and some other things, but after narrow search finding no Iewels, (for they had seene him weare many and twas them, hee had woorried in his Ostrich appetite) mad, angry and ashamed, they departed vnsatisfied.

The Gentleman when the storme was past, re-delivered her her Jewels, of a double value now, cause of that conquest, which had she wanted, I doe not thinke her fortunes left her would haue made vp fifty pound, a small reuenué for so deserving a Lady, and most vsfull in those vncharitable Regions against Woman-kind, of whom though much esteemed by the *Persians*, yet seeme rather, in those parts created for slavery and fancy, then to enjoy liberty or praises, prizes not a little sought for and desired by those female weake ones.

The

*The death of Sir Dodmore Cotton
Ambassadour, at Cazbeen.*

After some discontents and fourteene dayes sicknesse of a Fluxe, got either by eating too much fruits, or cold on *Taurus*, that religious Gentleman our Ambassadour Sir *Dodmore Cotton* died in *Cazbeen* the three and twentieth of *July* 1623. we obtained a Dormitory for his Body among the *Armenian* Christians residing there, who with their Priests assisted vs. His Horse was led before, with a mourning Veluet Saddle on his backe, his Coffin had a Crimson Sattin Quilt lined with purple Silke, over him was laid his Bible, Sword and Hat: Such of his followers as were able, waited on it, and Doctor *Goch* (a reuerent Gentleman) put him into the ground, where though his memory and vertue cannot die, yet I would he had a Monument, a more eminent memoriall.

After a moneths stay in *Cazbeen*, where wee left buried our two Ambassadours, the king sent each of vs two long Coates or Velts of Cloth of Gold in signe of fauour.

And after much attendance vpon *Mahomet-Ally-beg*, got licence to depart with Letters from the *Potshaugh*, for our safer Trauaile, hee deliuered vs with all a Letter to our Gracious King from the king of *Persia*, sowed vp in a piece of cloth of Gold, fastned with a silke string, and sealed with a stampe of Letters after their fashion.

Where before we goe on any further, I shall tell you of *Mahomet-Ally-beg*, his rising and destruction.

His birth-place was *Parthia*, (cald so from *Parah*, to fructifie) and neere *Spahann*. His parentage so worshipfull that hee knew no further then his father, a man both meane and poore.

Mahomet, it seemes, had no stomacke for the Warres, and hauing a large Bulke to maintaine, and no Camelion, his education being simple, he became Costermonger, and by that became wealthy and capable to maintaine himselfe.

In a happy houre, the king (then in the *Hippodrome*, and in *Spahann*) tooke notice of him, viewd him, likt him and preferd him, so as in small time he became sole Faurite, and then was feared and honoured euery where among the *Persians*, for so shall it still be done to him whom the king honours. Not any Prince, Duke, Sultan or other, who depended vpon the *Potshaugh*s smiles, but in an awfull complement sent him yearely some gift or other to cherish his fauour, whereby his wealth became wonderfull.

His presence was very good, a good and smiling countenance, big body, great mustachoes, and full eyes (a great beautie among

Ma-

Mahumetans) his yeares vnder forty, a third part of which age hee liued in Hononr and generall account, till to his vtter confusion at *Cazbeen*, *Abbas* the king (though loth) gaue way to *Atropos*, who could shce haue beene bribed, might yearely haue got large Tribute from now dead *Abbas*, till hee had out-spun the yeares of old *Metusala*, so loth are Tyrants to goe to *Erebus*.

The king was low of stature, aspect quicke, low fore-head, fiery eyes, his nose long and hooked, ouer his eyes he wanted haire, his Mustachoes very long and bending downwards, his chin sharpe, his tongue fluent.

*King of Persia
described and
diss.*

He was king of *Heri* (neere *Tartaria*) by birth, but vnnaturall ambition (though hee remoued father and brother for it) soone made him Monarch of *Persia*, and a terrour to the *Turke*, *Arabian*, *Tartar* and *Mogull*.

He dead, his Grand-child *shaugh Soffee* is inuested with his Diadem, aged fixteene, his courage hopefull.

Emangoly-chawn, the braue Duke of *Perse-polis*, is by his Grandfires will made his Protectour, which *Mahomet-Ally-beg* (now no Fauourite) looking after, for his late ambition and bribes euen then was made shorter by the head. His estate was confiscate to the yong king for want of Issue in headlesse *Mahomet*.

*Mahomet be-
headed.*

Our *Phirman* or Letter to passe safely, is thus interpreted.

The Emperour of Persia's Firman.

ABBAS.

THe high and mighty Starre, whose Head is couered with the Sun, whose Motion is comparable to the Aeriall Firmament, whose Maicesty is come from *Asharaff*, and hath dispatched the Lord Ambassadour of the English King: The Command of the Great King is, That his Followers shall bee conducted from our Pallace of *Cazbeen*, to *Saway*, and by the *Darraguod* (or Maior) of *Saway* to the Citie of *Coom*, and by the Gouvernour of *Coom*, vnto the Citie of *Cashan*, &c. through all my Territories. Faile not my Command, I also command them a peaceable Trauaile.

Scaled with a Stampe of

Letters in Inke.

Titles



*Titles of the King of Persia may
be these.*

Abbas is King of Persia, Parthia, Media, Bactria, Chora-
razon, Candahor, and Heri, of the Ouz-beg Tar-
tar, of the Kingdoms of Hircania, Draconia, Euer-
geta, Parmenia, Hydaspia, and Sogdiana, of Aria, Paropa-
niza

niza, Drawgiana, Arachofia, Mergiana, and Carmania, as farre as stately Indus. Sultan of Ormus, Larr, Arabia, Sufiana, Chaldea, Mesopotamia, Georgia, Armenia, Sarcathia, and Uan, Lord of the Imperious Mountaines of Ararat, Taurus, Caucasus and Periardo: Commander of all creatures from the Sea of Chorazan to the Gulph of Persia, of true Discent from Mortys-Ally. Prince of the foure Rivers, Euphrates, Tygris, Araxis, and Indus: Gouverneur of all Sultans, Emperours of Mussulmen, Bud of Honour, Mirror of Vertue, and Rose of Delight.

Although (to the modest Reader) a great deale of ostentation, appeare in these blustering Epithites and Titles, yet know, that tis no new custom vsed among Pagans to this day in other places, and of old.

We read that after the Creation 3419, when *Cyrus* the Fortunate Persian, wrested the Monarchy from *Astyages*, *Ezra* the Prophet to declare his greatnesse writes thus.

The Lord God of Heauen, hath given me all the Kingdomes of the Earth.

Domitian in all his Proclamations began thus:

I am your Lord God Domitian.

Caligula cald himselfe, *Deum optimum maximum, & Ionem Latialem*, The great and best God and safeguard of Italy.

And *Sapores*, sonne to *Mizdates*, Monarch of Persia, in the yeare after our Sauour 315. wrote thus to *Constantius* the good Emperour.

I Sapores King of Kings, Equall to the Starres, and Brother to the Sunne and Moone.

And *Chozroes* (Father of *Ormizda*) who ruled Persia Anno Dom. 543. entitles himselfe thus, in humble manner to the Emperour *Mauritius* (Master of bloudie *Phocas*, who gaue Pope *Eoniface* the Antichristian Title of Vniuersall Bishop) in this sort.

I Chozroes, great King of Kings, Begler-beg (or Lord of Lords) Ruler of Nations, Prince of Peace, Salvation of men, Among the Gods (a man good and cuer) among men (A God most glorious) the great Conquerour, arising with the Sunne giving lustre to the night, a Heroe in Discent.

These blasphemous Epithites may accuse him of arrogancie, but when tis granted he was a Pagan, tis lesse admirable.

For in these our times those forreigne Potentates are so haughty and ignorant of the World, that the *China* not thirty yeares agoe, sending an Ambassador to the King of Persia, *Abbas*. The Letter was thus directed To his Slave the Sophy of Persia, the vndaunted Empe-

rouer of all the world sends greeting. For which, his Ambassadour got dutie welcome. His thoughts are puffed up by his great power and riches, for tis reported he has sixe hundred large Cities, two thousand walled Townes, a thousand Castles, sixty millions of Subjects, and a hundred and twenty millions of *Zechynes* or Crownes yearly.

They call him, the beautie of the whole earth, Heire apparant to the living Sunne and vndaunted Emperour.

The Emperour
of China.

The great *Cham* or Emperour of *Tartaria*, has no lesse ambition then the former, imagining all the World is tributary to him, hee is surnamed, *The Sonne of the highest God*; and *Quintessence of the purest Spirits*, and euery day so soone as he hath dined; at his Court-gate causes a Herald by sound of Trumpet to proclaime, that all other Kings and Potentates of the Earth may goe to dinner: supposing he affords them no small fauour who perhaps are set at meate before him.

The Emperour
of Tartaria.

And as he assumes such majestic on the earth, so at his death, that he may want no seruitors, a thousand or ten thousand sometimes are (vnwillingly) sacrificed to serue him in another Kingdome, as *Venetus* assures vs was acted when *Mango Cham* was buried, in the Tombe where *Allen Cham* or *Chawn*, and *Tamerlaine* or *Tamyr Cham*, his Grandfather lie intombed.

The Kings of *Pegu*, *Mattacala* and among the *Manicongoes*, are so sublimated, that when an Ambassadour comes before them, they must doe it creeping, and hiding their faces with their hands, and so long as they be in presence, after one looke, they sit crosse-legged, their elbowes fixt vpon their thighes, and with their hands couer their shamefast faces.

The Emperour
of the Abyssines
or Preter Iohn.

Amongst which Ceremonious Princes, hee of *Monomotapa* is not least, who when he goes abroad, is not publicke to his people, lest his Majestie should too much dazell them, and when he drinckes or coughes, is so remarkable among them, that by mightie shouts and clamours they make the whole Citie sound againe.

The great Christian of *Ethiopia*, vulgarly cald *Prestor*, Precious, or *Priest-Iohn*, has no lesse names of honour, then any yet, for besides the rehearfall of his fiftene Territories, he calls himselfe, *The Head of the Church*, *the Favourite of God*, *the Pillar of Faith*, *descended from Salomon*, *Dauid*, *Iudah* and *Abraham*, *Sions prop*, *extract from the Virgins hand*, *Sonne of Saint Peter and Saint Paul by the Spirit*, and of *Nahu* by the flesh. This great Prince appeares among his people not very often publicly to become a Nouelty vnto them, his life and gouernment is not vnlike the *Tartars*. Hee seldome resides in Cities, or any one place long, but affects perpetuall motion.

Our

Our departure from the Persian Court.

WE left *Cazbeen* at ten at night (thereby auoiding *Sols* too much warmth) and got by Sun-rise to *Perissophon*, where we found good water to quench our thirst (a thing not to be past ouer without memory through all *Asia*) next night to *Asaph* next to *Begum*, where is a goodly *Fabrick*, built by King *Tamas*, for a lodge to passengers, but the water there is brackish. Next night to *Saway* a Citie of twelue hundred Families, seated vnder a rising Hill, and watered with a streame flowing from *Baronta*. The Inhabitants are industrious, such as the *Turks* call *Tymariots*: who for their Lands are bound to till the yeilding Earth, and vpon all occasions to bring each his light-horse, and are curious to stop insurrections or tumults at the first appearance.

Next night, we rode ouer *Plaines* (in which are artificiall Mounts and ruines of Warre) vnto a Citie called *Coom*.

In these *Plaines* was fought that famous battaile betwixt *Lucullus* and *Methrydates* King of *Pontus*, wherein the *Romans* got the Conquest.

Marcus Crassus the rich *Roman*, after his impious sacriledge of the holy reliques and treasure in the Temple of *Ierusalem*, valued at six tunnes of Gold, three and fiftie yeares before the Natiuity of our Sauour Christ, puffed vp with his great wealth, and forlorne amongst the *Iewes* with fifty thousand men marched against the *Parthians*, who with *Herodes* their King, sonne of *Mythredate* the third, Anno Mundi 3915, couragiously came against this greedy Generall, and encountred him at *Haramin Mesque*, The Towne where *Abraham* liued with *Terah* his Father, and successfullly vanquished the insulting *Romans*, slue thirty thousand of them and tooke *Crassus* prisoner, inflicting Gods iust iudgement on him, for knowing what he had done at *Ierusalem*, and the couetousnesse of his mind, they powred downe his throat melted gold, bidding him quench his thirst, with that hee had so long lusted after, and by this victorie the *Parthians* became Masters of that Kingdome. Some notwithstanding referre the place of Battaile to these *Plaines*, how true I know not.

But fise yeares after *Marke Anthony* by his Generall requited the *Parthian*, not only putting his men to flight who then could not make good that Properbe, of *Seneca*, *Terga conuersi, metnendi Parthi*, but besides their owne destruction, lost their succeeding hopes, Prince *Pacorus* slaine with the rest by the chafed *Roman*.

And a little after, *Herodes* whom though vanquisht could not be taken by the *Romans*, at home by the parracide *Phraortes* his vnnatural sonne hee lost his life, to reuenge which villany and the rest,

Anthony came against him with no small force, but returned beaten and disconsolate. But *Augustus* (in whose time our Saviour tooke flesh of the blessed Virgin, and a generall peace was through the World) preuailed with *Phraortes*, to submit vnto the *Roman* Empire, which hee did and gaue leaue after that to the *Romans*, to nominate their Kings, that being all their tribute or acknowledgment. But for all this subiection, they lost not their Empire wholly (for formerly sixteene seuerall Kingdomes were vnder them) till the yeare 230. or thereabouts, such time as *Artaxerxes* Father of *Sapores* the first, and second of the second descent of the Kings of *Persia* aimed at it, and though five hundred and thirty yeares were past, since *Darius* slaine by *Alexander* the Great had the Monarchy, yet no *Persian* borne got the Crowne, till this *Artaxerxes* by ouerthrow of *Artabanus* the third, (sonne of King *Vologesus* the third) got the Kingdome and liberty of the *Persians* restored, which from *Arsaces* in the yeare 3718. To this *Artabanus*, for aboue five hundred yeares, had acknowledged the *Parthian* for their *Gouernours*.

And *Artaxerxes*, puffed vp with this three dayes deere bought victory (for so long the valiant *Parthians* fought resolutely against their Aduersaries) he sent a challenge to *Alexander Seuerus* (the foure and twentieth Emperour from *Iulius Caesar*, and next to *Heliogabalus* or *Bassianus* the lustfull Emperour) to restore those kingdomes in *Asia*, anciently belonging to his Monarchy. *Seuerus* likt it not, but came to correct his insolencie, where arriuing as far as *Euphrates*, *Artaxerxes* met his diuided Army and destroyed it. The Emperour, though he came in anger and hast, returned full of those passions in a double measure, and had no better lucke at home, for a while after the *Thracian Maximinus* tooke his Empire from him, and to make his losse the greater, was by some Villanes in *Germany* bereaued of his life aswell as Empire. His vertuous mother *Mammaea* (*Origens* Profelyte) now pertaking death with him, as she had done glory formerly.

Slavery of a Roman Emperour.

And about eighty yeares after, *Lycinius Valerianus* the *Roman* Emperour (surnamed *Colobus*, the thirtieth from *Iulius Caesar*) hoping to reuenge these losses by the *Persians*, entred *Asia* with a stronger Army. Where in this Countrey, by *Sapores* the then king, his Army contrary to his expectation was vtterly defeated, himselfe taken prisoner, and to his dying day, made a foot-stoole, when euer *Sapores* got on Horsebacke. And this was a iust iudgement of Almighty God vpon this cruell Emperour, who (amongst other holy Saints and Martyrs) tormented Saint *Lawrence* on a broyling Grid-iron vnto death.

This shall be sufficient in this place to renew the memory of the *Parthians*, in whose kingdomes wee now are entring. And first of *Coom*, where we reposed our selues three dayes.

A

A Description of Coom.

Coom is a Citie placed in the halfe way betwixt the two Royall Cities *Cazbeen* and *Spawhawn*, it is scituate in a faire and sensible Horizon, and in Front of both Kingdomes, *Media* and *Parthia*.

It was in ages past cald *Guriana*, and afore that *Arbatta*, perhaps built by *Arbaces*, who in the yeare from *Adam* 3146. gaue end to the *Assyrian* Monarchy (rapt from effeminate *Sardanapalus*, the sixe and thirtieth from *Ninus*, first Emperour and Monarch of the World) and by which, a beginning to the *Median* Dynastie.

The now ruines about her, may gaine beliefe to the Inhabitants, who say it was once comparable in pride and greatnesse to mightie *Babylon*, but what euer it has beene, tis now a pleasant fruitfull and healthy City and the people curteous.

By some tis called *Coim* and by others *Com*, vnfitly, for they pronounce it *Coom*. The Citie has two thousand Houses in her, wel-built sweet and wel-furnished, her streets are wide, her *Buzzar* faire, and her *Mosque* of most honourable esteeme among them, therein is richly entombed *Fatima*, daughter and heire of their greatest Prophet *Mahomet*, and married to *Mortis Haly*. The King and much reuerenced Prophet of the *Persian*. Her Tombe is round like other *Mosques*, the Ascent three or foure steps of siluer.

*Fatimas
Tombe.*

This City is watred with a sweet but small Riuer, which deriues her spring out of the *Coronian* Mountaines, the aire here is second to none for freshnesse, nor wants this Towne any fruit requirable for the Zone tis placed in it, it has Grapes good and great store. Melons of both sorts, Cowcumbers, Pomegranads, Pome-citrons, Apricocks, Peaches, Plums, Pistachoes, Peares, Apples, Quinces, Almonds, Figs, Wal-nuts, Cherries, Berries, and the best wheat bread in *Persia* (*Gombazello* excepted.)

Neere abouts was that great and terrible combat of *Hismael*, and thirty thousand *Persians*, against *Selymus* the First and three hundred thousand *Turks*, where the victor *Turks* lost more then the vanquisht *Persians* and had been defeated, had not the great Ordnance terrified the *Persian* Horse: this battaile was fought *Anno Domini* 1514. begun at *Coy* in *Armenia* and ended here, and by the *Turkes* is cald the *Day of Doome*.

From *Coom* we rode to *Zenzen*, and thence to *Cashan* six and thirtie miles from *Coom*.

A description of Casshan.

Casshan is a famous Citie in *Parthia*, whose *Metropolis* is *Spaw-hann*, whence she is distant sixtie miles and odde.

The antiquitie of it is not much, in this name, either taking beginning from *Cazan-Mirzey*, sonne to *Hocem*, or from *Cassan*, who in the yeare 1202. was vtterly ruined by the Great *Cham*, the rule being kept but three Descents from his Grand-fire *Tangrolipix* and his Father *Axan*: or from *Cushan*, which in the *Syriacke*, is heate or blacknesse; but most likely from *Vsan-Casshan*, Anno 1470. who from his *Armenian* rule, vanquishing *Malaoneres*, the last of *Tamberlaine* progeny in this Countrey, got the Crowne of *Persia*, whose issue from *Hismdel* sway now that Scepter, of which alteration this Citie and *Coom* are joyfull, in reuenge of that terrible and violent destruction *Tamberlaine* made in his Expedition against *Baiazet*, Anno Domini 1397, whom he brought away imprisoned in an Iron Cage; hauing querthrowne him in that place where *Pompey* the Great ouercame *Metbrydates* King of *Pontus*, at mount *Stella*: This *Tamberlaine* was sonne of *Ogg*, sonne of *Sagathai*, and got the Crowne by marriage of *Gyno Chans* (Daughter and Heire) sonne of *Barr Chan*, sonne of *Hocuchan*, sonne of *Cyngis-chan*, who Anno Domini 1162, subdued *an-chan*, the last of the Kings of *Tenduck*. These two Cities aboue others parched in his fiery anger.

Casshan is well seated, well peopled, and well built: ouer-topt by no Hill, nor watered by no great streame, which augments the heat, chiefly when *Sol* resides in *Cancer*, in which there is no lesse violence then the Sun, the stinging *Scorpion* in too great plentie liuing amongst them, whose loue and vnderstanding is such to Trauellers (as say the Inhabitants) they neuer hurt them. Here the curse (may a *Scorpion* of *Casshan* sting thee) is frequent among them.

The people are orderly and more giuen to trade, then in some greater Townes about her. Silkes, Sattens, and Cloth of Gold are here in great abundance, and at reasonable prices.

The *Carrauanf-raw*, the *Mosques* and *Hummums* or *Banneas*: are her only ornaments, of which the *Carrauanf-raw* not only precedes them, but all other I saw in *Persia*, Twas built by *Abbas*, and is able and fit to entertaine the greatest Potentate of *Asia*. Yet built for Trauellers to lodge in, vpon free cost by act of Charitie.

Tis two large stories high, the materiall bricke varnished and coloured with knots and *Arabian* letters poeses of azure, red and white, from its Basis tis built six foot high of good stone. The Fabrique is Quadrangular, and each proportionable Angle two hundred paces, in

in the middle is a faire large Court, where, in midft is a foure square *Tancke*, or pond of pure water, about it are spacious and fragrant Gardens.

And though there be no affinity in the names, yet *Ctesiphon* was a prime Citie of the *Persian Arfacide*, and there are some who iudge her reuiued in *Cafhan*, but I beleene it not. Yet be it so or no, the memory of that infamous Apostate *Julian* calls mee to speake his end.

This *Julian* succeeded *Constantius* (the eight and fortieth Emperour from the first *Cesar*) who deceased at *Mopsocrine*, a Towne vnder mount *Taurus*) *Julian* was first a Christian, but reuolted and became a most bitter and constant Persecutour to all that honoured Christ.

Julian the Apostate.

He thought to subiugate the *Parthians*, who proued his destruction, for in an vnexpected alarme and on-set by them, he ran out of his Tent weaponed with Sword and Shield, where rage transported him and ventured so farre that a common Souldier stricke him into the guts with a Dart, whereby he was forced to take his Tent, and entring the battaile againe, his bloud issued so strongly from him that he returned backe, perceiuing his end at hand, and as he had liued a Tyrant vnto Christians, so in his death throwing his bloud into the aire, cried out, *Vicisti Galilee*. And at midnight vnder these wals, bequeathed his loathsome soule and body to him he serued, and his Empire to *Ioninianus* who succeeded him.

On the three and twentieth of *August* wee left *Cafhan*, that night making *Bixdeebode* our lodging six leagues distant or *Farsangs*, as the *Persians* call them, a *Farsang* is three of our English miles. Thence we trauelled to *Natane* or *Tane*, the place where *Darius* last breathed at by the *Bactrian Bessus* his villany, after his three great ouerthrowes by *Olympias* victorious sonne *Anno mundi* 3635 at *Grannicus*, *Cilicia*, and at *Arbela*, where he consummated life and Monarchie. The lodge here is in a craggie place immured betwixt two Hills, but looking ouer, you see a large Champaigne ground full of streames and Villages. This *Manzeil* was ten *Farsangs* or thirty miles. Next night seuen *Farsangs*, next to *Reig*, a place scarce worth the memorizing.

This place is from *Spawhawn* nine miles, and note that from *Casbeen* to *Spawhawn*, is eighty eight *Farsangs*, or two hundred sixtie foure English miles.

Hence (that I defraud the Reader no longer of his patience) to *Babylon* thus. To *Corranda*, to *Deagow*, to *Miskarroom*, to *Corryn*, to *Lackaree*, to *Corbet*, to *Nazareil*, to *Sabber-Chawn*, to *Buldat*, to *Bagdat*, or *Babylon*, a hundred and thirty *Farsangs*, or three hundred and ninetie English miles.

A

A description of Babylon in Chaldaea.

Babylon (now called Bagdat) is seated in the Vaile of *Shinaar*, whose first inhabiter was *Arphaxad*, sonne of *Sem*, sonne of *Noah*.

The Citie *Babylon* has its signification from Confusion, because there first hapned the diuision of Languages from one (which was the *Hebrew*, though *Goropius* will haue it *Dutch*) to seuentie two by *Nimrods* vngodly designe, *Anno mundi* 1788. A hundred and thirty yeares after the Flood, and before Christs Incarnation 2180. to frame a mighty building able to secure them against a second Deluge, not regarding the Majesty of God Almighty. This building was hastned by five hundred thousand men, so that in small time they made it rise from its Basis (no lesse then nine miles of ground) to aboue five thousand paces towards the Skie, so that the Poet tels vs:

*The Heauens looke pale with wonder to behold,
With what attempts and rage the Gyants bold
Seeke to affront the Gods, by rearing hie,
Mount vpon mount t' inhabit in the Skie.*

intending to equalize it with the Starres, but hee that sits aboue, and accounts the best of mans judgement but meere folly, not only preuented this designe, but seuered them into seuentie Companies, and so many Languages.

The Tower, though it stood for euer vnfinished, the Citie notwithstanding went on in his greatnesse, and by *Semyramis* receiued most perfection, by whom twas walled about, the circuit of which wals (as *Solinus* relates) were sixtie English miles (or foure hundred and eighty Furlongs) *Diodorus Siculus* makes it three hundred sixty five, each day in the yeare performing one Furlong, and *Quintus Curtius* affirmes it three hundred fifty eight, the thicknes and height corresponding to its circuit. Some say two hundred Cubits high and fiftie thicke, so that a-top might driue together sixe Chariots, and to effect this miracle of buildings, three millions of men were daily labouring at it.

This *Nimrod* (sonne of *Chus*, or *Iupiter Belus*, sonne of *Cham* the accursed sonne of *Noah*) liued sixe and fifty yeares after his founding *Babell*, and was buried there. In memory of whose acts and grearnes the superstitious *Chaldees* deified him, by the name of *Sudormin*, conuerted after by the *Romans* into *Saturne*.

His sonne *Ninus* followed him, in his tyranny and victories is making
com-

compleat his fathers late intended Monarchie by conquest of his Neighbour Nations after which he built *Ninine*, though some allude it to *Assur*, who gaue title to the *Assyrian*, and suppose by some to be this *Ninus*: who in his dotage gaue *Semiramis* his wife, so much libertie in his Imperiall power, that tis thought she deposed him, and during her sonnes infancie sate as Emperour, doing wonders, walled *Babylon*, built Gardens in *Media* of admirable workes and greatnes, conquered into *India*, and became feared throughout all *Asia*.

And burning in lust with her owne sonne, hee to reuenge his fathers death, slue her in stead of her wisht imbraces.

This young *Ninus* is called *Amraphell*, and hee who with *Artoch*, *Tydall* and *Chedorlaomer* came against *Sodome* and captined *Lot*, rescued by his Vncle *Abraham*; with the slaughter of those Kings, in whose returne *Melchisedeck* King of *Salem* the High Priest met and blessed him.

But I cannot approoue altogether of their Opinions, that make this *Ninus* to be *Amraphell*, for wee know, *Ninus* was but six Descents from *Noah*, and *Amraphell* must needes be ten at fewest, except you will allow *Ninus* and *Abraham*, to liue in the same age together.

This Citie after sixteene hundred yeares tyrannicall government, was subdued by *Cyrus*, *A. Mundi* 3432. and before Christ five hundred thirty six yeares (seuenteene yeares after the Captiuitie of *Israel* and *Juda* by *Nabuzaradan* Generall for *Nabuchadnezzar*, as in the last of *Jeremy*.)

In the seventh yeare of *Artaxerxes Longimanus* King of *Persia*, *A. Mundi* 3511. and before our Saviour Christs Incarnation, foure hundred fifty seuen, the Prophet *Ezra* went hence to *Ierusalem* to rebuild the Temple of God, and thirteene yeares after that, *Nehemiah* went from *Sassan* to further it.

Of the greatnesse of *Babylon*, *Aristotle* reports, when *Alexander* tooke it, *A. Mundi* 3633: one part of the Citie knew not in three dayes after, that it was taken whereby though it may seeme wonderfull. It will seeme the lesse, excused either in their solemn Sacrifices, or by comparison of other Cities in *China*, and other places, the Imperiall Citie *Sunyen*, or *Quintay* affecting no lesse compasse then a hundred miles, (if *Friers Trauailes* can be credited) in which is a Lake thirty miles about, and in which City are twelue thousand bridges. Consider also the Citie *Nanquin*, (subiect to the same Monarch) in compasse thirty miles, inuironed with three strong walls, and including two hundred thousand houses, which Citie and wonderfull reports of that Kingdome, as most consequentious for knowledge and instruction, so I wish with all my heart, some Gentleman of worth might from some Christian Prince be sent of purpose for that end, that these doubts and wonders might be assured, and with truth discouered.

The chiefe ornament in *Babilon* was two Royall Pallaces, built by the magnanimous Queene *Semiramis*, (daughter or sister to *Enlimerodach* slaine by *Astyages*) one in the East of the City of thirty Furlongs, the other West comprehending sixtie, immured with wals of wondrous height.

But of most admiration was the Tower consecrated to *Iupiter Belus*, or *Cush* in the Centre of the Citie, strengthened with brazen gates, the frame foure squared, each square a thousand paces, in midst eleuated a strong built Tower, on which were eight others one vpon another, in top of all were set three great golden Images sacred to *Iupiter*, *Ops* and *Inno*, statues loden with gemmes of great lustre and value, and which continued till *Cyrus*, after the Creation 3406. yeares, when he made himselfe Master of these and the Empire, by drayning *Euphrates* into pits and other channels.

Yet some Historians, say *Ninus* and *Semiramis*, begun to make *Babilon* glorious, and that *Nabuchadnezzar* and *Nytocris* his Wife enlarged it, *A. Mundi* 3350; thence was sayes *Herodotus* daughter of *Alyattes*. This *Assyrian* Monarch was so taken with its bravery, that hee could not forbear to boast, *Is not this great Babel, which I have built for the house of the Kingdome, by the might of my power, and for the honour of my Maiestie.* At which instant God decreed his transmutation and the renting away his Empire, which happed soone after by *Cyrus*, when we got the victory at *Borsippa*. These state alterations no doubt extenuated *Babilons* greatnesse, in the Monarchies remoouall. Yet *Pliny* in his sixt Booke and sixe and twentieth Chapter tels a greater cause of subiecting her, occasioned by *Selencus Nicator*, *An. Mundi* 3645. *Alexanders* Captaine and Gouvernour after his death in *Assyria*, who to vex the *Babylonians* and impoverish them, built a Citie after his owne name called *Selencia*, fiftie miles lower then *Babel* to the gulph of *Persia*, where because of his greatnesse, and the wel-seating it (in the bowels of *Tygris* and *Euphrates*) he allured out of *Babilon* sixe hundred thousand soules, so that the late triumphant Citie became halfe desolate.

Alexander when he entred it, found to satiate his trauell, two hundred thousand Talents of Gold, deliuered him by *Bagophanes*, where this Worlds greatest Victor, in his returne from *India* found his buriall.

Another City in *Egypt* called *Al-Cairo*, is by some called *Babilon*, but that name is not so authentick as the former, because built in emulation of the others memory and *quondam* greatnesse.

Bagdat

Bagdat, or Babilons ruines.

OVt of *Babilons* ruines, is reuiued *Bagdat*, seated not farre from the old Citie: it signifies Arabically a Garden, but then it must be *Bawdt-dat* and not *Bagadat*: it is with more reason denominated from *Bugiafer Caliph* of *Babylon*, *An. 758.* who spent two millions of Gold, to rebuild it, after that cruell deuastation by *Almericke King* of *Iewry*, *An. Dom. 1170.*

But long, shee enioyed not her glory, for *An. Dom. 640?* *Chytr* a Prince of *Tartary*, send his brother *Alach* against it, who tooke it and sackt it, with a *Tartarian* greedinesse, cruelly putting to death the then *Caliph Mustadzem*, the foure and fiftieth and last of the *Abasian* Pedigree. After which it was taken by *Tangrolispe* or *Sadoc* Lord of the *Zelmauchian* Family, *A. Mun. 1031.* and from him descended to the *Turkes*, and remayned in the *Ottoman* tyranny till the yeare 1623. when *Abbas* the victorious *Persian* King bear them out of it: as also out of *Tauris*, *Van* and the greater *Asia*.

And tis very probable, that if the King of *Persia* had not taken *Babylon*, whereby hee was forced to keepe continuall Garrisons against the *Turke* in many places, he had made a conquest of all *India*. For he got *Candabor* and other places from the *Mogull*, and kept them without any difficulties, the *Indians* are so effeminate, and rule more by policie and mony with the helpe of other Nations, as *Per* and *Geo.* who are their *Chaw* and greatest Princes.

The Citie is now of no great wonder, her circuit and building equall to *Coxbees*, rage and time giues her nothing to boast off, but her memory, but the Bridge is eminent in her, so is her *Buzzar* and the *Sultans* Palace and Gardens, more large then lonely, of more Quantitie then vie, shewing no more artificiall strength, wealth, or beautie then neighbouring and late start-up-townes about her.

Twelue miles thence is a grosse confused Mount, which Tradition only assures vs of, was part of *Nimrods* Tower the place seemes bigger at distance then neere at hand, slimy bricks and mortar are digged out of it: which are all the liuing testimonials of this monument. To which I apply that old and much vsed Verse.

Miramur perisise homines monumenta fatescunt?
Interitus siccis, nominibusque venit.

Why wonder we that people die? since monuments decay:
And flintie stones, with mens great names, Death's tyrannies obey.

A little lower is seated *Shushan*, a place (though signifying a Lilly;

a Rose or Ioy) deriuing it selfe from the Kingdome in which shee is placed, *Susiana*.

A description of Susban.

Susban was one of three Royall Palaces of the Median Emperours, one at *Babylon*, another at *Ecbatan*, a third at *Susa* or *Susban*.

This Palace is mentioned in *Hester* the first Chapter, that *Abasuerus An. Mundi 3500.* ruling ouer the *Medes* and *Persians* and ouer one hundred seuen and twentie Prouinces, made a feast in *Susban*, lasting a hundred and eighty dayes (which custome, it seemes, is yet among them. For yearly to this day the King celebrates a Feast of Roses, and the Duke of *Shiraz* or *Persa-polis* (who is Lord of *Susiana*, a Feast of Lillies or Daffadillies of like continuance.)

Nehemiah and *Daniel* make it situate in the Prouince of *Elam* (or *Persia*, and when *Alexander* tooke it, hee found fifty thousand Talents of vncoynd Gold, besides siluer wedges and Iewels in abundance.

Some say *Laomedon* built it, such time as *Thola* iudged *Israel*, but more likely it was first built by *Memnon*, sonne of *Typhon*, (slaine by the perfidious *Thessalians*, sent by this *Tewtamos* or *Typhonos*, in aide of *Priamus*, sonne of *Laomedon*, his brother against *Agamemnon*, Anno *Mundi 2783.* with twenty thousand men, as saith *Diodorus Siculus* in his third Booke and seuenth Chapter. This we beleue that *Memnon* so ioyed and gloried in this worke that *Cassiodore* in his seuenth Booke and fifteenth Epistle reports, hee mixed gold with stones (a costly mortar) and made it the glory of the World, which perhaps made out that fiftie Talents *Alexander* extracted out of it. And *Aristagoras* after him, told his Souldiers, it would make each of them compare with *Ioue* for riches. Tis written that the three wise men went hence (where then flourish a famous Academic) to *Bethlem* with their gifts vnto our Sauour. Because it is not probable they came from *Ethiopia*, which was North East from *Ierusalem*.

It is now called *Valdack*, is watered by *Chdses* or *Choazpes*, which in *Meanders* circumuolues her, and at length imbowels her streames into the *Persian* Gulph not farre from *Balsora*, where the two famous Riuer *Tygris* from *Lybanus* and *Euphrates* from *Taurus* or *Ararat*, become one with the same deuouring Gulph.

The Riuer *Choazpes* was of such esteeme with the *Persian* Monarchs, that no other water would serue their pallat, no wine but the *Chalybonian* in *Syria*, nor no bread but what grew at *Affos* in *Phrygia*,

gia, and their salt from *Egypt*, truly verifying the Prouerbe (things farre fetcht and deare bought are rarest) for *Orinus* neuer hand by much, afforded much better.

This *Choxpes* is the same riuer which *Pliny* calls *Eubens*, & the same which *Daniel* in his eight chapter calls *Vlai*, one streame of this Riuer runs twixt *Syras* and old *Persepolis*, ouer which is a wel-built bridge, cald *Pully-chaw*, as wee trauelled in nine and twentieth degrees of latitude.

The ruines of this and other noble Cities about her are such that we truly say with King *David*, *Psal. 46. Verse 3. Come and behold the workes of the Lord, what desolations he hath made in all the earth.*

I will adde one side concerning *Paradice*, and then will goe on without digression.

Paradice.

THe true place of the Terrestrial *Eden* is much doubted of.

Some confining it to an *Allegory*, others to a locall place.

Some say it was East, aboue the Ayrie middle Region, whence they will force the foure great Riuers spoken of in *Genesis*, to procreate their springs.

Some will haue these foure Riuers to signifie foure Cardinall vertues, and that the word *Paradice* is only a place for delight and pleasure; mans fall, his banishment, the torrid *Zone*, the fiery Sword. Others say all the World was a *Paradice* till sinne abrogated its glory. Some say it was in the mountaines of the Moone (those are in *Ethiop* whence *Nilus* runs) some place it in the circle of the Moone (and those without doubt, first found out him, that drinks Claret there.) other some vnder the Circle of the Moone, and that thence the foure Riuers begin their course, run vnder the large Seas, and so into *Paradice*, these brainicke fancies, sure made the *Hermians* and *Seleucians*, sweare there neuer was a *Paradice*.

But the more iudicious allow the being, only vary in its place and progresse. Many imagining the true compasse ten miles and in that Ile in *Meso-potamia*, as yet cald *Edens*.

Some others giue it more existence, that it stretcht ouer the Vaile of *Shinar*, incircling *Babylon*, and went with *Euphrates*, comprehending *Meso-potamia*, *Armenia*, *Seleucia*, *Mount Taurus*, and what was watered by *Tygris*.

Others yet and not a few nor those vnlettered, carry it further, allowing the limits so farre as *Nilus* and *Ganges* hold in distance. Yet this opinion is oppugned by many, agreeing vnanimously that nei-

ther

ther of those Riuer watered Paradise, as too large a compasse for any Garden. *Nilus* arising from *Zaire* or the mountaines of the Moon in *Africke*, empties it selfe into the mid-land Sea. And *Ganges* in the vtmost *India* from *Imam* the huge mountaine ingulphing it selfe in the *Bengalan* Ocean, places too remote and incongruent.

The Inhabitants in the Ile *Seyloom* affirme twas there, and to authorize their Axiome shew *Adams* old footsteps imprinted in the sacred ground, and preserued since then by miracle.

Other some include *Egypt*, *Syria*, and *Iudaa*, and say that the Tree of knowledge grew on mount *Calvary*, in that very place where our *Sauour Christ* was crucified (the second *Adam* suffering, where the first offended) and there want not others who imagine Paradise remoued to a high mountaine about the middle Region, where is no alteration of weather, and there they suppose *Enoch* and *Elias* are corporall to this day.

The best opinion is this, that *Nile* nor *Ganges* had no being there, and that the Septuagints were troubled at it, in translating *Pison* to be *Ganges* and *Gybon*, *Nyle*: now this is probable, that *Meso-potamia* is East from *Arabia* where *Moses* wrote, and that the Riuer going out of *Eden* to water it is *Tygris*, which conioyning there with *Euphrates* diuides it selfe into foure branches. The first being *Pison*, which compasseth the land of *Hauilah*, it must be a branch of *Tygris* called *Hiddekel*, or else *Chospes* which encircles *Hauilah*, which is *Susiana*.

The second is *Gihon*, which encompasseth *Ethiopia* or *Cush*, *Gibon* is the West part of *Euphrates* and *Cush* not yet in *Africke* is *Susiana*, or *Chusiana*, as some Writers doe well denotate.

And to make it easier, because many old Writers will haue *Hauilah* to be in *India*, that is not denied, but againe tis propoued there were two *Hauilahs*, one tooke its name from *Hauilah* sonne of *Iordan*, sonne of *Eber*, the fourth from *Shem*; who with his brothers *Ophir* and *Iobab* Soone after the diuision of the Earth inhabited *India*.

The other *Hauilah* from *Hauilah* sonne of *Chus*, eldest sonne of *Ham* or *Cham*, and he afore his Discent into *Ethiope*, gaue name to *Susiana* or *Chusiana*, also which is *Hauilah*.

Now the extent of Paradise may be allowed vnto *Indus*, which terminates these lands and the other way vnto *Hircania*, watered by *Araxis*. Which if so, then *Tygris*, *Euphrates*, *Araxis* and *Indus*, must be supposed the foure riuers: I for my owne part, cannot maintaine it but this I can, that euen *Hircania* then and now giues place to no one place in the Orient for delight and plenty, were the Inhabitants agreeable to its worth, so that if it were no part of Paradise then, tis now no whit inferiour to any part where that pleasant Garden stood for comparable qualities, which I referre to a riper braine for

definition. This being too much I feare vpon this subject.

For the Readers ealier vnderstanding and memory I will orderly digest such Cities and Townes now being, betwixt the gulph of *Persia* and the *Caspian* Sea through which we travelled, aswell to benefit the future Traveller, as to furnish our moderne Geographically Maps with names of truth, being indeed stuffed with false ones, and but inuented, together with the Farfangs or Leagues (each accounted three miles English) that the true distances may be knowne, and the *Caspian* placed in a better height.

From Ormus to Bander-Gomroon, three Farfangs or Dutch leagues.

To Band-Ally	4	To the desert of Tanghe dolon	4
To Gacheen	7	To Whormoot	11
To Cawrestan	5	To Larr	9

The distance betwixt *Ormuz* and the Citie of *Larr* (from which the Kingdome is denominated) is three and forty Farfangs or a hundred nine and twentie English miles.

From Larr to Teehoo, in the Wildernesse of Larr four Farfangs.

From thence to Berry	4	To Coughton	5
To Bannarow	4	To Emoom	5
To Goyome	4	To Vnghee	4
Three nights to the Desert	11	To Moyechaw	4
To Whormoot	3	To Pully-pot-shaw	4
To Cut-bobbaw	3	To Shyras or Syras, three and a	
To Mohack	4	half.	

The distance betwixt *Larr* and the Citie of *Shyras* in *Persia*, is sixty two Farfangs, or a hundred eighty six English miles.

From Shyras to Pully-chawn seven Farfangs.

To Chilmanor	3	To De-gardow	6
To Camber-Ally	3	To Gumbazellello	4
To Pull	2	To Yezdecoz	4
To Tartang	4	To De-moxalbeg	6
To Deorden	3	To Comme-shaugh	5
To Cafferr	4	To Moyeor	6
To Whoomgesh	2	To Spahonet	6
To Baze-bachow	6	To Spahawn	3

The

The distance betwixt *Skyrae* and the famous Citie of *Spahawn* in *Parthia*, is seuentie foure *Farfangs*, or two hundred two and twenty English miles.

From Spahawn to Reigue, three Farfangs:

To Sardahan	5	Through the Salt Desert to	
To Whoam	9	Gezz	13
To Tagebawgh	3	To Periscow	6
To Bawt	6	To Gheer	8
To Obygarmy	10	To Alliaurr	15
To Suffedow	7	To Necaw	9
To Syacow	10	To Asharaff	4

From Asharaff to Farrabaut, a Citie vpon the Caspian Sea, 10.

Distance betwixt *Spahawn* and the *Caspian Sea* by *Periscow*, (for another way is by *Cazbeen*) is a hundred and eightene *Farfangs*, or three hundred fifty foure English miles.

*A discourse of the life and habit of the
Persians at this present.*

Albeit I haue (with what breuitie I might) described our *Manzeils*, and the best Cities and Pallaces belonging to the *Persian*, yet I may say something more compendiously of the habit, diet, customes and ceremonies of these *Persians*, otherwise that which is written would seeme harsh and imperfect.

I haue formerly noted the Countreies deriuation from *Elam*, sonne of *Same*, sonne of *Noah*, and then cald *Elamites*, such time as *Chedorlaomer* of ten *Discours* from *Sem* ruled ouer them, slaine by *Abraham* in rescue of his Nephew *Lot*. It was after that cald *Panchaya*, and by *Selenchus* the *Greek* *Cephane*, prophane *Historie* deriues *Persia* from *Perscus*, *Iones* sonne by *Danae*. And although it has since then been ruined and reigned ouer by Princes of many Nations, yet they haue neuer altered the Dialect from its vtter sence, at this day being cald *Pharsee*: *Frasie* and by *Mercator*, *Farfistan*; in the *Chaldee* Tongue, implying a horse-hoofe, a hooked nose, or a diuision. The Kingdome of it selfe is not much, nor were her Monarchs at any time content, with her bounds, but haue euer eithere bene Victors, or vanquished. For before *Chedorlaomer*'s time, they became subiect to the *Affrians*, vnder *Ninus* and his waslike Emperresse, *Anno Mundi* 1913: in which

which Empire it lay obscured till the yeare 3146. at which time the vicious Emperour *Sardanapalus*, by an abhorred life gave way to those two great Captaines *Belocus* and *Arbaces*, who rent away his Monarchie and life, which as he had prodigally spun out, so died he no lesse costlly, for perceiuing no escape he burnt himselfe in his Castle amidst his Women together with a hundred millions of talents of Gold, & a thousand millions of talents of Silver, as *Iustine* relates.

Phul Belochus tooke *Affyria*, *Mesopotamia*, and *Chaldea*.

Arbaces tooke *Media* and *Persia*, whereby hee began the Median Dynastie, and continued Lords of *Persia*, till *Cyrus* establisht the Monarchie to the *Persian*, by ouerthrow of *Astages* his euell Grandfire, Anno Mundi 3406. which *Cyrus* sonne of *Cambyses*, and *Mandana* daughter of *Astages*, is equalized by *Xenophon* to any Prince before him for valour and bountie. Hee enlarged his Monarchie, but at last fighting against *Tamir* the *Scythian* Queene lost his life, but his Monarchie endured till the yeare 3635. when *Alexander* the great and famous *Macedonian* translated it to the *Greekes*, after his fatall Battailles against *Darius*, the last Monarch; and a few yeares after himselfe was conquered at *Babylon* by deadly poyson.

After whom for aboute five hundred yeares *Persia* groaned vnder many Lords and Tyrants, till the yeare after our Saviour Christ 228, *Artaxerxes* a Heroicke *Persian* regained her glory and freedome, killing *Artabanus*, last of the *Parthian* Monarchs, & the twelfth King from *Artabanus*, who by treachery tooke the rule from *Tyridates* the last of the *Arfacide*.

Since when it was vanquished by *Tangrolipix* the *Turke*, An. 1030. and after that, in three Discents by the *Tartars*, who for two hundred yeares kept the Diadem till the yeare 1430. *Vsan Cassan* an *Armenian* Prince tooke it from the *Tartar*. His daughter (begot of *Despina*, daughter of *Calo-Iohannes* Emperour of *Trebizond* a Christian) was married to *Sultan Ayder*, father of *Ismael* Sophy of *Persia* 1495, which *Ismael* was a most victorious King, and descended lineally from *Musa Ceresin*, the twelfth sonne of *Hussan* or *Offan*, sonne of *Mortis Haly* who married *Fasima* sole Daughter and Heire of *Mahomet* the great Impire. *Ismael* had *Tamas*, father of *Ismael*, father of *Ayder-Mirza*, father of *Mahomet* cald the blind, father of *Abbas*, grandfather of *Sham* Sophy now reigning An. 1631. which Genealogy shall in this Booke itselfe where at large be decyphered.

It remaines now to speake of the habit and disposition of the *Persians*. It is therefore first, to be noted that though the *Turkes* be not comparable to the *Persian* for magnanimity and noblenesse of mind, yet are the *Persian* from the Duke vnto the Peasant slaues vnto the King, who is Supreme in and ouer all.

Thats the reason, hauing so much good marble, they build with vnburnt clay, because their lands and houses be not hereditary. The

King by a forced will, becomming Lord and heire to all, both *Mahometans*, *Jewes* and *Christians* living vnder his protection (merchants excepted out of *Europe*.)

They are valiant, proper for the most part, Oliue-coloured, mirthfull and venerious.

They haue no haire on head nor chin, on the vpper-lip they haue it very long and turned down-wards. Some reserue a locke vpon the top of the head, as a certaine note that *Mahomet* at Doomes Day, will distinguish them from *Christians*, and by it lift them vp to *Paradize*: their eyes are generally blacke (the *Georgians* grey) their noses high as be their fore-heads.

About their heads they winde great roules of Calico, some of silke and gold, somewhat higher and not so bungy as the *Turkish* Tulipants. A little fash of gold or fringe hangs downe behind, as doe our Skarfes, which ornament, they lately borrowed from the *Arabian*.

Bands are not amongst them, they are signes of peace and quiet, the King weares the contrary side of his Tulipant forwards, which is all the difference in habit, twixt him and others.

In Triumphs I haue seene them wreath long chaines of Pearles and Rubies about their Turbants, of great value and beautie.

Their out Garment or Vest is commonly of Callico quilted with Cotton, some weare them of parti-coloured silkes, some of Sattin and some of rich gold or siluer Chamlets, and other of cloth of gold and Tinselled: they affect varietie of colours as Emblemes of diuersitie of Ioyes and pleasure. Blacke is not knowne among them, they say tis dismall and a signe of hell and sorrow: their sleeues are strait and long (therein different from the *Turks*, who haue them wide and short) the coat reaches to their calues and beares round, by being ingirted with a towell of silke and gold eight or nine yards long: vnder this garment they weare a smocke couloured like our *Scottish* plad, and in length agreeing to our demi-shirts: their breeches are like *Irish* troozes, hose and stockings sowed together, and sometimes they reach but to the ancles, two or three inches naked to their shooes which haue no latches, are of good leather, and what colour you will (blacke excepted) they are vsually sharpe at the toe, and turning vpwards, the heeles shod with thin Iron, and end with small nailes in seemely order. Some againe (especially such as travell much) haue short coats or calzoones of cloth without sleeues, lined with Furrres of *Persian* Sheepe, Sables, Foxes, Musshwhormaes or Squirrils, and can suffer short wide stockings of English cloth or Kerfies, the heeles faced with coloured leather which too when they ride they make vse of, their Boots are well sewed, but ill cut, saue that their wideneffe beats off the showres. They vse no Gloues, nor

Rings

Rings of Gold, some paint their hands with an herbe or iuice, which colours and keepe coole the hands. They commonly haue their nailes parti-coloured, Vermillion and white; they vse siluer Rings and Seales, the first set with an Aggat, the other with *Arabique* letters, not one noble Warriour of a thousand among them, knowing how to write.

They neuer goe without their Shamshiers or Swords, which are crooked like a Crescent (and is their Armes) of so good mettle that they preferre them afore any other, and so sharpe as any Rasoir, nor will they buy one, vnlesse they can cut an *Asinogo* asunder at one stroke, the hilts are without ward, must haue them of Steele, some of Gold, the poore of wood, the scabberds well made and fit: which in solemnities are set with stones of value.

They neuer ride without Bowes and Arrowes, the Quiver and Case, wrought and cut ingeniously, the Bowes are short and bended, not vnlike a Crossebow, which though not comparable to the Gun (an instrument they now make practice of) yet they haue been famous for their Archery. Such made *Crassus*, going to encounter them cryed out hee feared *Sagittarius* and not *Scorpio* when an Astronomer told him it presaged danger respecting *Sol*, and accordingly he lost both life and victory.

Nor are they now reputed of, except they can cleaue an Orange which hangs in a string, a-thwart the Hippodrome, and when past the marke, with an other ready Arrow, can strike the rest looking backwards, which he easily accomlishes, riding so short in his stirrops.

This is enough for description of the men, their forme and habit.

The women as vnseene may passe vnspoken of, what may be expected I shall publish it.

Their stature is meane but straight and comely, and incline rather to corpulency then leanness, their haire blacke and curling, their fore-heads high and pure, eyes Diamond-like, hauing blacke lustre, their noses high, mouthes rather large then sparing, thicke lips and cheekes fat, round and painted, so that without error, their complexions cannot be deciphered: those that come in assemblies are best reputed of, though by profession Whores, they are rich habilimented, their heads rounded with a golden caule: their cheekes tintured with Vermillion, their noses and eares hung with Jewels of price and bignesse, and about their faces (tied to the chin) a rope of orient pearle of exceeding value, if not counterfeited: their hands are painted with flowres or posies, as be their feet and legs, both which are denudated in their dances, which elaborately they performe with bells and antiques: their habit or gowne is to their mid-legs, some of Sattin, some of Tissued-stuffes, of rich imbrodery in gold or siluer,

these looke wantonly, drinke strongly, laugh extremly and couet really mens monies, esteeme, reputation and honesties.

The other women belonging to *Seraglio*es or *Harams*, liue discontented. Eight or ten lustfull women, by the law subiect to one (and he perhaps an impotent man) their only libertie is to haunt the Gardens, which being spacious, receiue many, where they partly at pleasure, but not free from Eunuchs their iealous *Argors*, whose sole care, is from out of the womens lauish abundant talke, to screw out some thing may be gratefull for the King, touching the Nobles (anotherized by these women) by which many great ones come to unexpected destruction.



Other women when they goe abroad, wrap themselves in a large receiuing sheet, which tyed to the head reaches to her feet, opening only to the eyes a very little to beget passage, they passe and repasse vnkowne and vnrespected: nothing lesse among them then praise of beautie, because nothing so familiar with them as cruell Iealousie.

Their houses (to speake generally) within are poore and fordid, a Carpet, a Pan, and a Platter, epitomizes all their Furniture,

The better sort sleepe vpon Cots, or Beds two foot high, matted or done with girth-web: on which a Shagg or Yopangee which riding serues as an Vmbrella against raine, and sleeping for a bed and couerture.

Those that haue slaues during (or rather to beget) rest, receiue breath and coolnesse from their fanning them, who also drive away those bold Muschetoes or Gnats which too turbulently sting and buzze about them. Their diet is soone drest, soone eaten, soone digested and soone described.

The better sort sit vpon Carpets crosse-legged, and feed soundly vpon *Pelo*, *Chishmee-pelo*, *Sheere-pelo*, *Chelo* and the like, that is, Rice boiled with Butter, with Mutton, with Hens, with Almonds, or with Rice without Butter: they vse no spoones, for hands are ancienter: some colour their *Pelo* blacke, some yellow, some white, and twenty other wayes, which though all but Rice, are counted so many seuerall dishes. But though the meat be particoloured, or partly named. Yet the ground and meate is *Pelo* and no other. They vse Sallads Acharrs and roasted Egges, all which are of sundry colours tintured, sad and hard that they may stay the longer in their bellies, and strengthen heat and moysture in their stomackes. They drinke cold water out of a *Hussinee* or Pitcher, but they want no wine nor appetites to drinke it, a sure signe *Bacchus* once conquered them, and rules no lesse then their *Alcoran*: at meales they are merry and no way offensive (if no women sit among them, who out of wantonnesse ouer-load their mouthes with *Pelo* or other meat, and by a sudden laughter exoperate their chaps, and throw the ouerplus into the dish whence first they had it, which was to vs strange and offensive) they will be drunke, but it is voluntary, no man compels it. Nor is it admirable or losse of credit with them, they are so quiet and free from censure, & though with vs drink irritates quarrels and comparisons, yet here they neuer differ; the law is so seuer, the act so strange, and the vniry of *Mussulmen* (or true beleaguers) so ioynt and efficacious: nor is this want of spirit in them, but order and conformity. No Nation in the Vniuersē has better nor more daring spirits in fight or exercise, then *Persia* has.

They are very facetious in discourse, they are not very inquisitiue about

about forreigne affaires, they are content with home occurrents, and affect more sensuall delights for their lustfull bodies, then by vncertaine stories to perplexe their mindes. When so ere they receiue a mandate from the King or Nobles, they kisse it in diuers places and then vse it. They sweare very vsually, and those Oathes are, by *Serrey Mortis Ally*, the head of *Mortis Ally*, by *Shawambasbee* or *Serreyshaw* by the Kings head, as by putting one finger vpon their eye. And then (if you please) you may beleete them.

The poore eat Rice sometimes, but most commonly Roots, Melons, Fruits, Garlicke, Opium, Honey, and Fraize like to our Thlummy. These are seldome drunke, but the cause is preualent, they cannot get it. They haue Arack or Vsquebagh, distilled from Dates or Rice, both which are Epidemick in their mirth and Festiuals.

The sheepe are sweete, and fattest in the taile, whose weight oft ponderizes twenty pound, and many times their whole body. Cheese and Butter is among them, but such as squemish English stomachs will disdaine at: Dates preserued in sirrup mixt with Butter-milke, is precious diet: the Spoones to eat with are halfe a yard in length, and aske a contented mouth to entertaine their bignesse.

They hate Swines flesh, Veale, Beefe, Hares and Buffoles. *Mahomet* forbad it them, and they obserue it.

But Camell, Goat, Sheepe, Hens, Egges, and Pheasants are tolerated: they are no great Rost-meat-men. But it may be Ignorance more then disliking has made it of some wonder there: In some Buzzars they haue Camell or Mutton cut in mammocks or small bits put vpon scuets and carbonaded or roasted in the fire, of this they sell three or foure spits for two pence, some practise the art of baking, and to proue it, put a whole Lambe into an Ouen, without paste or better cookery, when tis thoroughly tosted, though blacke, they eat it and say it tasteth daintily. The truth is, they are all Martialists and are not daintie.

They vse another potion, faire water, juice of Lemmons, Sugar, and Roses, which *Sherbets* are vsed more commonly in *India*.

Twixt meales (which are three aday at eight, twelve, and foure) they meet often in houses, like our Tauernes. Where is vendible Wine, Arack, Sherbet, Tobacco suckt through water by long canes or pipes, issuing from a boule or round vessell: they spit but seldome (the *Arack* lesse) and that liquour which most delights them, is *Coffa* or *Coho*, a drinke brewed out of the *Stygian* Lake, blacke, thicke and bitter, distained from Berries of that quality, though thought good and very wholsome, they say it expels melancholy, purges choler, begets mirth, and an excellent concoction.

Opium (of which *Nogdibeg* tooke so much as poysoned him) is of great vse and vertue with them taken moderately, they are alwayes chaw-

chawing it, tis good against vapours, cowardize and the falling sicknesse: it makes them strong and long in *Venus* exercises, the footmen vse it too as a preseruer of strength, and which is strangest, so giddies them, that in a constant dreame or dizzinesse, they run sleeping not knowing whom they meet, and yet misse not their intended places: and by its power protract their trauell, to deceiue their body of seasonable rest of lodgings.

Their Coines are *Mammookees*, which value eight pence, *Larrees* fashioned like point-aglets, and are worth ten pence, *Shawbees* foure pence, and *Fiftees* two pence: &c, they haue sundry Coines of gold, as *Sultanees*, &c. but I saw very few of them. The *Cox-begs* or small Copper money is engrauen with the Emperours Coat Armour, a Lion passant, gardant, the Sunne Orient vpon his backe.

The men account it a great shame to vrine standing, and because they hate pollution they after it wash themselves, for which end their slaues are euer attending them with Ewres of siluer filled with water. They cannot endure it in themselves, nor to see others walking, so that when they goe but to the next doore they doe it riding. Their Horses are of *Arabian* breed, small, swift and fiery, they haue round cutting bitts, their bridles long and platted with gold, as are their saddle-pomels and stirrups for the better sort, their saddles of Veluet, some like the *Morecke*, others hard, small and close, which they borrow from the *Tartar*.

The Horses feed vsually of Barley and chopt-straw put into a bag, and fastned about their heads, which implyes their manger: they are strictly tied to proportion of prouant, any surplusage brings death or diseases. Their mules are of great price and vertue, chiefly where the iourney is ouer Sands, Desarts, or craggie Mountaines. They serue better for patience and sure footing then the Horses, but in Warres they are for baggage, wanting courage for more honourable employment: the women of note trauell vpon *Coozelbash*-camels, each Camell loaded with two cages (or *Cajnaes* as they call them) which hang on either side the beast framed of foure small wooden Pillars, boarded to sit vpon, but so low that they affoord not standing, and are couered with Crimson Veluet or Kerfies. They are guarded by Eunuches weaponed with Bow and Arrowes, and threaten death to any bold opposer or such dare come within shot of their mercilesse shafts, with which they are loaden as they trauell: so that the best and brauest company, knowing the custome of those Countries and the Eunuchs iecaloufies, giue them larger and contented passages.

I might here content my selfe with this description, did not some expect a little of their Religion: which being so oft and so well related by others, may warrant me to passe in silence, for which,

I will runne on more swiftly ayming only to content the Ignorant.

The Religion of the Persians.

THeir beleife is in *Mahomet*, yet haue they *Mortis Haly* in no lesse account among them. I will acquaint you with the tradition of them both.

Mahomet was by birth an *Arabian*, his father *Abdar* a *Saracen* (or rather of discent from *Ismael* sonne of *Hagar*, and so a *Hagaren*) *Emma*, his mother a *Jew*: from which two hee suckt the knowledge of both religions, to whom was added *Sergius* a *Sabellian* Heretique, that denied the *Trinitie*, from him hee receiued Baptisme, though formerly circumcised. And from these three he deduced his *Alcoran*.

This was about the yeare after our blessed Saviours Incarnation 597. at that time *Heraclius* the Emperour and *Chosroes* King of *Persia*, contending for Soueraigntie, against both whom *Mahomet* set himselve with a troope of *Tartars* and *Arabians*, to whom he descyphered the *Roman* bondage, and though they seemed willing to reiect them, yet scorned they so vnworthy a Commander, so effect it by, being but lately from his prentiship, which *Mahomet* salued by his ingenuitie, telling them of the manners of the *Romans* in their infancie, and that though his knowledge and fame in Battailles were not much, yet assured them, he knew it by reuelation, himselfe was borne to aduate no small matters.

The people both admire him & belecue him, so that by his own wit & their valour he became victorious in seuen great & wel-fought battailles, and desiring to eternize his fame, in a more continuing way, perceiving most part of his Followers, Heathens and profane wretches, divulged himselve to be a mightie Prophet ordained before *Adams* fall to come into the World to correct the Law of *Moses* and the Prophets, and preferres himselve before Christ, so much as hee preceded *Moses*, both whom notwithstanding he esteemes of, and tolerates them to helpe him at Doomesday to iudge the World.

This aduantage the Deuill gaue him, to shew his people how deuiled and cruell the Christians were. At that time, *Boniface* the third obtayning by grant of vsurping *Phocas* the bloudie Emperour, ouer the three other Patriarchs and whole Church of Christ, the Title of Vniuersall Bishop: though but little before, *Gregory* his Predecessour, branded him for Christs enemy that went about it, in that three-

threescore and sixe Bishops formerly in that Sea from *Lynn*, seven yeares after Christ to this *Boniface* neuer intended it: and whereby *John* Patriarch of *Constantinople* gaue it ouer because vniust; and no way agreeing with humility.

And that *Mahomet* might not want his lying Miracles, he perswaded them, he had daily instructions from the holy Ghost, which he shewed them to be the Doue, accustomed when shee was hungry, to feed in his care, and that his groueling and foming (a disease much troubling him) was caused by the exceeding glory, the Angell *Gabriel* brought with him; who hee pretended told him all that is comprised in the *Alcoran*.

Though some, finding his subletie gaue no credit to him, yet he wonne the hearts of most of those Idolatrous Pagans, then about him, and in time, by money and force subiected the rest, so that hee begun to broach his Traditions, which after by *Ozman* his Successor, were compiled together and cald an *Alcoran*, writ in the *Arabian* Tongue consisting of eight Points or Commandements, and in Verse, to which he added Miracles, Visions, Fables, and the like: many of which are not authentically amongst the *Persians*.

The Persian's Commandements.

The first is that much sung Verse, a-top of Churches.

Llala-ylala, Mahummed-resullula: translated thus:

Their is one God, the great God and Mahomet is his Propbet.

ANd by this they interdict all superstitious worship of Images, Pictures, and such like, hated exceedingly, and therefore haue Popery in abomination, & though *Mahomet* be supreme of all, yet the *Alcoran* commends many Fathers in the old Law: as *Enoch*, *Abraham*, *Moses*, *Elias*, and as most excellent, *Iesus Christ*, whom they repute a great and holy Prophet, but not to be the Sonne of God, or that hee died vpon the Crosse, but that it was another *Jew* whom the people crucified in his place, they beleue he was sonne vnto a Virgin, but not conceited by the Holy Ghost, but by smel-ling to a Rose giuen her by the Angell *Gabriel*, and that hee was borne out of her beasts, In some things they speake very reuerently

of him, and punish severely, such as speake against him, so that because the Alcoran stiles him the vertue of God, a powerfull Prophet good and just, if they casually finde a piece of paper that has his name in it, they preserve it from all bad uses. And beleevie hee shall appeare againe forty or fifty yeares before *Mahomet*, like to *Elias* or *Iohn* the Baptist.

The second Commandement.

Tis not good nor iust, that any should live unmarried, lest the Professours of Mahumetisme should thereby be diminished.

THis Commandement sprung most from his owne carnall lust and ability, for as *Celsus* reports he had forty Wives, and liked so well of Venery, that he reputed him best deserving and worthy most honour could play his part best in bed, often glorying, that by diuine strength, hee exceeded any ten in that point of valour, and that it was fit it should be so, that the greater number of Prophets and holy men might issue from him. And in his Paradise hee promises them rare Women, strong and louely, with eyes like sawcers, strength in Venery, coole shades, rich Carpets, nimble Attendants, with Gold, Pearle, sweet Flowres, Perfumes, Violets and such sensuall pleasures in abundance.

The third Commandement.

It behooves Mussulmen (or true Beleevers) to be charitable, and to hate Contention.

THis third Precept ties them to beneuolence, and this is a mayne cause of their pittie to Storkes, Doves, and other Creatures. That there are such noble places of Receipt or Carrauans-rawes for Trauellors to rest in, that such order is taken for the poore and impotent: and that seldome or neuer any one jars or wrangles with another.

The

The fourth Commandement.

It behooves all Musselmen to innocate their Prophet, each day five times with Sobrietie, and to expect his Comming patiently.

WHich they carefully accomplish, and haue such regard to it, that when they heare the Boy cry aloud vpon the Steeple, they fall to praye, though neuer so busie in prophane talke, drinking, wenching, or the like: they euer turne their face to *Mecha*, (neere which *Mahomet* is intombed in an old plaine Monument) they kneele; bend and ducke at euery Epithite of *Mahomet*, and entring, wash themselves: this is the most visuall praye with them.

IN the Name of the good and religious God, prayes be the Seneraigne of all Worlds, the only pittifull and mercifull God of Doome: thee we serue, thee we cal vpon, shew vs the best way, that which thou hast reuealed to *Mahomet*, but not that whereby thou punishest the vngodly. This they say at Morne, Noone, Euening, mid-night, and two houres after in these formes.

Prayers to Mahomet.

Lala ylala Mahummed resullula:

Another vsed by the Indians, Iauans, Arabians and Persians.

B*izenilla raugh mawn, arawbeam Alhumdill Ally, Etto hyatto Almo Barachatto, assukwatto, Attayo Batto, Leila, heessalam, Aleika, I, Iaanna, nebeen rawmaet, Wallaw heeweeber-catto. Esselamalena, walla-Ebadulla, hesolaheam esbaddo, awla-Elaha, El-alaho esbaddo Mahummed resullula, l'alla Essalamaleena, Ebadulla-Solabeem, Essalamalekam, Essalamaleka, Aly homma Sullea. Allaw Mahomet don wallaw, weessalam chamma Salleata, Alhumdillalley Whoddaw.*

All or most of which, are Epithites of God and *Mahomet*.

The Alcoran bids a seven-fold daily worship, they neuer pray with their shooes on, and being entred sit without distinction of degrees or qualities (as things not to be challenged in places of deuotion) they neuer looke aside vpon any occasion, till they are come to *Mahomets All-humdi'llaw*, and then they looke ouer either shoulder, beleeuing he will come to Iudgement suddenly, iust when they are praying that particule.

Their seruice is sometimes performed by Songs and Rimes, but of vnequall numbers.

The *Abdall* a voluntary Monke amongst them, is reputed by the wiser sort a Wolfe in a Sheeps skin, but of the superstitious is reported holy and venerable, he is clad with a sheep-skin and professes pouerty, they will in the Markets or Assemblies preach lying wonders, and expound the Alcoran according to their inuentions, supposing their spirituall abilities superiour to others in that exercise, his Image is in the Title page. Howbeit I referre the discourse of these vnto a fitter place, and will here goe on with the description of other matters.

The fift Commandement.

See that thou obserue yearely a moneth Lent, and a Byram.

THIS they keepe very wisely, all day they abstaine from euery kind of meate, but vntill nights, for so soone as the Sunsets, and the Kettles beat, then they bowze it lustily, with varietie of meates and pleasure, only Trauellers and weake men, are euer exempted: And commonly *Shaw Abbas* during this *Ramdan* or *Ramazan* (the moneth wherein *Mahomet* got the Alcoran from *Gabriel* the Angell) did vse to trauell, to be priuiledged from fasting deuotions. In this solemnitie they adde a double proportion of Lamps about the Prophets, and hang the Steeples with lights, which burne past midnight. Two more Feasts they haue, the *Byram* and *Nowrowz*: the former as our Easter, is celebrated by the *Abdals*, *Hodgees*, *Deruisses*, and Friers, all which rabble receiue liberally from such as meet them, Offerings of good will and Charitie. The *Nowrowz* is their Newyeares day, beginning the tenth of *March*, such time as the Sunne dwels in the *Æquinoctiall*. At which Feast the *Sultans* and *Chans* bestow *Pishcashes*, or gifts one on another.

The

The sixt Commandement.

Reuerence thy Parents.

WHich though they commend in others, they seldome practice in themselves. Many late examples accusing them, treated of in most Histories where *Mogul, Tartar, Turke, or Persian* Soueranize, few of them attending patiently the death of their Predecessours, but by impious meanes labour their vntimely establishment.

The seuenth Commandement.

Cursed be the Slayer.

ANd truly this is kept vnanimously, this precept and the rigour of the *Caddies* or *Cause* in the *Divanoes*, or Iudgement Hals so bridle them, that among the Inferiour and better sort of men I neuer saw a combat or causelesse brabble, though they be very apt in prompt occasions, to demonstrate valour and resolution. Onely the King and great ones slight this Law, for they delight in tyranny, and account Emperializing a qualitie proper for great Personages, who otherwise are no *Nymrods* vpon earth, in their opinion, vtterly ignorant of true Humanitie and Philosophie, which commands clemencie and vertue in them, as publique examples to all Inferiours.

The eight Commandement.

Doe so to others as thou wouldest haue them doe to thee.

BY which hee wils them to be louing, iust, and wise, and the keepers of these his Lawes, he rewards with Paradice, which hee thus brings them too. Hee transformes himselfe at
Doomesday

Doomes-day into a great Ram, and all *Musselmén* into Fleas, they shall hide themselves in his spacious Fleeces, and thus burthened, shall trauell till hee come where he can skip into Paradice: there hee assumes his proper glory, and giues them new shapes, new strength, Wine, braue Women, infinite of Treasure and Prouisions, Riuers, Trees, Amber, Gold, Odours of *Arabia*, and continuall joy, all new and better then now imagined: they exclude no Religion out of their heavenly Paradice, *Moses* shall bring the *Jewes*, *Christ* the *Christians*, and *Mahomet Mahometans*: but the chiefe place and glory shall be theirs: theirs is the best Gold, sweetest Riuers, and the most beautifull Damozels.

These are commanded in the Alcoran, and for the Authour himselfe, *Bonfinus* writes that he permitted Sodomy: and lay with beasts. So that Master *Smith* arraignes him of blasphemy, pride, lies, Sodomy, bloud, subtiltie, and entitles him heire apparant vnto *Lucifer*, no lesse then twelue thousand falshoods contained in his fabulous Alcoran.

This false Prophet (fore against his will) died in his sixtie third yeare (his great Clymaticke) and gaue his seduced Followers a sure promise of his miraculous Resurrection the third day after; till when they kept it vnburiéd, and as *Antonius* writes, thirty dayes aboue the reckoning, but this is certaine, that smelling he was a lyer, they kept him no longer, forced to it by a monstrous and filthy stinke proceeding from his carcasie: yet by *Abubecher* his Father in law and successor in the Popedome of *Mecha*, hee was purified, entombed and laid in a new built Sepulchre at *Medina Talmaby*, three dayes iourney from *Mecha*: to which place is daily resort, by such of his Religion as haue zeale to Pilgrimage: and those not only, are euer after accounted *Syets* or Holy men, and cannot fable from that time forward, but their Camels & Apparell also are of such esteeme, that they neuer after doe them seruice in vile carriages or occasions of that qualitie.

Mahomet promised them his second glorious comming after a thousand yeares, which they seriously lately looking for, and seeing themselves guld by such credulity began to stagger, till the *Musli* assured them, the figures were mistaken, and that vpon better view of the Originall hee found two thousand for a thousand, when hee would not faile to visit them: till which first thousand yeares, the Kings of *Persia*, euer kept a Horse sadled and well lookt too, which with one of his daughters, hee reserued for *Mahomet*, or for *Hocem-Mahumed-Mahadin*, last sonne of *Mortis Haly*, who the *Persians* to this day verily iudge yet liuing: first come, first serued. So that for aboute eight hundred yeares the *Turke* and *Persian*, differed not in points of Religion, til *Siet Guynet* a *Persian* born at *Ardouile* in *Media*.

Anno

Anno 1375. (a little before *Tamberlaine* ouer-run *Asia*) fought how to recouer *Hali*s memory, as a plot to make a perpetuall hatred twixt the *Turkes* and them, and to re-establish the Scepter in the time of *Mortis Haly*, from whom he lineally deriued his pedigree) This his proiect was begun by *Gynet*, but accomplished by *Ismael* his Grand-sonne King of *Persia*, who got the Kingdome by ouerthrow of King *Iacob* his mothers brother, sonne to *Vsan-Cassan* an *Armenian* Prince and Emperour of *Persia*: *Siet Guybet*, I say perfwades the *Persians* that *Abubecher*, *Omar* and *Ozman*; the three immediate *Caliphs* or Successours to *Mahomet*, were Villanes and Impostures, that most vniustly they opposed *Mortis Haly*, *Mahomet*s sonne in Law, and heire by Legacie. Which till they were all dead, he could neuer enter into: and that *Osman* who compiled the *Alcoran* out of *Mahomet*s loose paper, had put in new inuentions of his owne, that hee had put out some and added other stories at his pleasure, that in comparison of *Haly*, they were Knaues and Impostures, and though the *Turkes* pray to them, magnifie them about *Haly*, and thinke them holy. Yet let all true *Persians* thinke otherwise of them, as enemies to *Mahomet*, and all good men, and that all their Disciples were Toades, the of-scum of the earth & vile Apostates, and so framed this Prayer, *Cursed be Abubecher, Omer and Ozman, and God be gracious to Haly, and well pleased with him, and all true Persians*. Which Prayer and opinion they haue since maintained stiffly, and (in some sort not only to make him excell the three great Turkish Prophets, but euen to equalize the great *Mahomet* himself) as the whole rabble of them else-where say to *Mahomet*, *lala y lala*, *Mahomet resullula*.

The *Persian* new composer *Siet* retorts the like eccho to *Mortis Haly*, and since some others to *Izmael Siets* Grand-chile in this sort, *lala y lala Mortis Aly Vellitula*. For which the *Turkes* hate them like Dogges, and call them *Rafadi* and *Cassarrs*, or Schismaticks, and themselues *Sonnj*, and *Mussulmen*, which is truly faithfull.

This afore said *Ali* had by *Fatima* his Wife, Daughter of *Mahomet*s two sonnes *Hussan* and *Ossan*, *Hali* after his victory against *Mau* Lord of *Damasco* lost his life by *Muauias*, who succeeded him in the Sea at *Mecha*, and to establish his Title, slue *Ossan* and eleuen of his sonnes, all whom with *Hali*, were buried at *Massad*, *Hali*, *Telnab* neere *Cafe*, two dayes journey from *Babilon*: where the Kings of *Persia* disceded from him, oftentimes were enthronized and kept their Coronation Ceremonies.

The twelfth sonne of *Ossan*, *Hussan*, or *Hocem* escapt slaughter, his name was *Musa*, or rather *Mirza Cherisim*, or Prince *Chersim*, by some called *Mahumed Mahadin*, who had issue, and from whom this *Siet*, *Guned* or *Inned*, Grandfather of *Ismael* did disced, and from him the now ruling King of *Persia*.

The

The *Persians* themselves contract their Alcoran into a lesser Volume then doe the *Arabians*, reiecting most of those Commentaries or Glosses made by *Ozman* and *Ibnul*, and content themselves with *Gunets* reformatiōs, preferring the *Imamian* Sect which is their own from *Hali*, before the *Melchian*, *Anefian*, *Benefian*, or *Kesayans* broached by *Abubecher*, *Omar*, and *Ozman*, and from which foure are sprung about seuentie seuerall sorts of Religious Orders, as *Morabits*, *Abdals*, *Dernisses*, *Papassi*, *Rasadi*, *Cobtrini*, &c.

Their greatest Doctour of Antiquitie is *Elhesin-Ibnu-Abilhasen*, borne at *Balsora* in the *Persian* Gulph, hee taught the *Persian* and *Arabs* eighty yeares after *Mahomets* death, and by his fluent language and austere life got no small reputation with those pur-blind Nations, yet could his Disciples neuer preuaile with him to register his doctrine, so that leauing all to their memories, so soone as hee was buried, they grew among themselves to an immediate difference, which could not be reconciled till a hundred yeares after a *Babilonian* Siet, cald *Elharn-Ibnu-Esed*, employed his utmost wits, not only to agree but eternize the fore-named *Elhesins* Paragraphs. Howbeit the *Mahometan* Doctours of other parts bended themselves against this late Opinionist, and by a common vote condemned them all as Heretiques and Villaines to the Alcoran, so that about ninetie yeares after by their instigations, *Melick-shaw* the *Turkes* Antecessor came against them, and vtterly confounded them, men, Bookes and all other monuments of their reformation.

Howbeit a while after they got breath, and screwed into their good fauour and opinion King *Catell*, Nephew to their great enemy King *Meleck*, and by request and valour of their noble friend *Nydam-Emul*, they got the dignity of their former Treatises and points of Religion restored againe, so that *Elgazzuli* a man of no meane fame and ingenuitie was employed by them, not only to apologuize but to dispute strongly against their opposites, which hee did at first, and after that moderated twixt the *Cadies* and his owne Reformarists: After which generall agreement they fell into abundance of errors and obscene opinions, turning most of their doctrine into lasciuious Poems and Songs of lust and carnall pleasures, alledging for themselves euen *Mahomets* owne Tenents for authoritie: to correct which, start vp a seuerer Scholler *Essebrauer Diferanerd* of *Chorasān* who tooth and naile, cries out against their filthinesse, against whom arises *Elfargani*. and takes vpon him to defend his brethren, by a charitable Commentary of their discourse and actions, so that some applauded, and other some exploded this busie *Cabalist*.

At last to conduce things to some order out of this Chaos of confusion, their most learned Historian *Elifarni*, tooke vpon him to make straight these crooked postures: so that of seuentie two seuerall Sects

Sects of Heresies he reduced all to two, the *Lehari* and *Imamie*, the first magnifying eulogically their Great *Mahumed*, and received by all his Sectaries in *Thrace*, *Egipt*, *Greece*, *Palestine* and *Syria*. The other no lesse eleuating *Mortis Ally* his sonne-in-law, (who with a Sword of a hundred Cubits length, cut off at one blow ten thousand Christians heads, and transected *Tanru*, as I haue formerly noted) and his worth and equalitie is received by all the *Persian* Empire and some *Indians*: And this is able to glue reason, in the vnderstanding their debate, and of their *Alcoran*.

This added that as we compute from our Sauours Natiuitie, so they begin from *Mahomets* compiling his *Alcoran*, deliuered on a Friday, then made their Sabbath: that accout(they call) the *Hegira* or yeare of deliuerance:

Emperours, Kings, and Caliphs of Persia successiuelie.

I Dare not goe about to trouble you, with the Chronologie and succeeding Raignes of such Moniarchs & Kings as haue swayed *Persia*, without a requested pardon, aswell demanded, In respect of many that formerly haue named them, both *Chaldee*, *Greeke* and *Latine* Writers, asfor the incertainty of most Historians. And although to some it appeare not pleasant, nor much profitable, it may notwithstanding happily adde some content and ease vnto a Traueler, if he haue it vpon the report and credit of their Natiue Authorities.

Their owne Traditions writ long agoe, and preserued hitherto amongst them, is that *Kayomarras* first wore a Crowne and commanded ouer them, and foolishly they imagine he was *Adam*, but I will rather beginne with *Elam* (from whom the people were called *Elamites* and *Perse-polis* from them denominated, *Elamis*) sonne of *Sem*, sonne of *Noah*. And if we may beleue those Authours that suppose this Patriarch *Sem*, was that *Melchisedeck*, who blessed *Abraham*, then may *Kayomarras* be reputed *Noah*: but the Scripture tels vs that *Abram* was in a lineall line from *Sem*, no lesse then ten Discents, and though *Noah* himselfe, liued till the confusion of Languages at *Babylon*, (hapning a hundred and thirty yeares after the Floud) yet it is not probable he was *Melchisedecke*, by that description of him in the *Hebrewes*, that he was without Parents, Discent, beginning or ending, most of which are apparant in this *Sem*, or *Shem* Predecessour to our Saviour in humanity.

I will begin with *Kayomarras*, next whom ruled these succeeding Emperours.

1. *Kayomarras*.
2. *Syamech*.
3. *Owchang*.
4. *Iamshet*, first Founder of *Persa-polis*.
5. *Zoak*.
6. *Fraydhun*, from whom discend the *Sace*, *Saxons*, and English men.
7. *Manucher*.
8. *Nawder*, or *Chedorlaomer*, one of those Kings slaine by *Abraham*. In rescue of his Nephew *Lot*.
9. *Afraciab*.
10. *Bazab*.
11. *Kaycobad*.
12. *Salomon*.
13. *Chozrao*.
14. *Lorazpes*.
15. *Guztap*.
16. *Bahaman Ardchir* (or *Axtaxerxes Longimanus*.)
17. *Queene Omay*, Wife of *Ochus*.
18. *Darab*.
19. *Darab-kowcheck* (or little *Darius*) who after a carelesse securitie and scorne of *Alexander* the Great (or as the *Persians* call him) *Askander Buzzurk*, lost vnto him the Monarchie of *Asia*, in his last battaile neere to *Tane*.

And in him ended those Kings or Monarches of *Persia*, begun in the yeare after the Creation 1700. and ending, *Anno mundi*, 3636.

Askander Buzzurk, fell in loue with *Rowchank*, King *Darab*'s Daughter, but left no issue, whereby the gouernment of *Persia* (as all the other Countries) fell amongst his Captaines, so that confusedly for about fourescore yeares they were pressed by *Greekes* and *Syrians*, and foure hundred and fifty by the valiant *Parthians*, who recouered the Monarchie to themselues, vnder *Arsaces* (after whom the Kings were call'd *Arsacida*) in the yeare after the Creation 3718. & kept the Diadem till the Raigne of *Artabanus*, slaine in the yeare after Christ two hundred twenty eight by *Ardchyr*, or *Artaxerxes* a Nobleman of the discent of the subiected *Persians*.

But we will follow the *Persian* tradition, which reports that after *Alexander* (buried at *Babilon*) the *Persians* nominated themselues a King, who by reason of his spirit and force was called *Shaw-pur*, he was brothers sonne vnto *Darius*, and according to that order so called himselfe: he liued seuentie yeares after the valiant *Macedonian*,

1. *Shaw-pur*, or *Sapor*

2. *Ard-*

2. *Ardchir-baba-chawn* (or Father and Lord) in whose time, was incarnate our Lord and Saviour Iesus Christ: *Augustus Caesar* the second Emperour then swaying ore the World.

3. *Shaw-pur* the second surnamed *Zabell*.

4. *Cherman-Shaw*.

5. *Terzagerd*.

6. *Baharan*.

7. *Tezgird*.

8. *Hormuz*, from whose name perhaps *Ormuz* tooke her name.

9. *Feruz*.

10. *Belax*.

11. *Chobad*.

12. *Chezzer*.

13. *Hormuz*.

14. *Chozrao*, where note, that though these differ from some other Authours, yet they may be reconciled with very little industry. Next *Chozrao* raigned

15. *Chobad*.

16. *Ardchir*.

17. *Shawryr*.

18. *Ioon*, first planter vpon *Taurus*.

19. *Shin-shaw*.

20. *Turan* Daughter of *Chozrao*.

21. *Iasan-zeddah*.

22. *Shezir*.

23. *Ferrogzad*.

24. *Tezgird*.

25. *Bornarim*, and

26. *Hormuz*, or *Hormisda* the last of the *Persian* Princes of true Discent. This Prince ruled *Anno Dom. 630*. In whose Raigne sprung vp *Mahomet*, borne at *Itrarip* in *Arabia*, from which time begins the *Hegira*, or *Mahometan* account.

Next these came in the *Babylonian Caliphs*, who by perswasion to obey the *Alcoran*, were forced to accept the *Saracens*, though at first vnwillingly, at last, were compelled to it by *Omar*, that pretended all those Countries Tributarie to the Caliph-ship, and Sea of *Mecha* (neere which, at *Talmabi*, is buried their greatest *Mahomet*.) Albeit we bring in *Mahomet* himselfe as Regent here, and succeeded by his three fathers in Law, *Abubacher*, *Omer*, & *Ottoman*, yet by some he is left out, the Regencie beginning in those three successive and only enemies of *Mortis Ally* (*Mahomet's* sonne in Law) Prophets for long time honoured with the *Persian*, but now growne extreame odious, albeit wonderfully reputed of by the *Turkes*, as good and holy men, this diuersitie of opinion causing that great opposition and

hatred twixt the *Turke* and *Persian*, apparant to this day, to the generall good of Christendome.

1. *Mahumet.*
2. *Abubecher.*
3. *Omer,*
4. *Ottoman.*
5. *Mortis Aly* slaine by *Muavias*, and buried at *Cafe neere Babilon*, where the *Persian* Kings haue euer since vsed to be consecrated.
6. *Acem*, or *Hocem Mahumed Mahadin*, sonne of *Hali*.
7. *Muanias*, first of the Race of the *Ben-humians*, Anno Dom. 657.
8. *Thezid*, who ruled the Caliph-ship in *Arabia*.
9. *Muania*, *Abdalla*, or *Mutarr*.
10. *Mernan*.
11. *Abdelmalek*,
12. *Oyledore*.
13. *Solyman*.
14. *Omer* the second.
15. *Teyzd*.
16. *Ebrahim*, or *Eueyd*.
17. *Maruan*, last of the bloud of *Ben Humia*, slaine by *Soffa*, or *Salin*, sonne of *Saint Azmulli*, a Lord of *Candahor*, who with *Lamonit* inuaded *Persia*, and put to flight *Hiblin*, *Maruans* Generall and a hundred thousand men, and after that, *Maruan* himselfe with three hundred thousand, forcing *Maruan* into *Egipt*, where the said *Soffa Azmulli* sonne met, fought with and foiled him vtterly, by which encouragements, *Azmulli* seized on *Persia*, and reuiued *Muters* tenents. In which were anathamatized the three successors of *Mahomet*, and renewed long time after *Siet*, *Gynet* of *Ardouile*.

This hapned in the yeare of our Lord, 750. and of the *Hegira*, 131. in which time *Carolus Martellus* King of *France*, plagued the *Mahumetans*, in the Quarrell of Christs honour through Christendome,

Thus the line of *Ben-humia*, being extirpt, begun by *Muanias*, Anno Dom. 657. ending Anno 750. in *Maruan*: where note that these were not all fathers and sonnes, but such as occasion and the voice of men made choice of, as are the Popes of *Rome*.

And now speake we of the Family of *Ben-Abbas*, the first of whom we account *Safa* or *Salim*, sonne of *Azmully*, sonne of *Hocem*, sonne of *Aly*.

1. *Safa* or *Salim*.
2. *Abubecher*, *Bugiafer* or *Abbiafer* is next, this repaired *Babilon* and made it be called *Bagdat*, Anno Dom. 758.
3. *Mahady*.
4. *Elady-mirza*, or *Musa*.

5. *Arachid*, or *Aron*.
6. *Mahamed Amin*.
7. *Mahamun Ben Amin*.
8. *Malla-chawn*.
9. *Vuacek*.
10. *Almoto Vuakell* by *Iasar*.
11. *Montacer*.
12. *Abul-Abbas*.
13. *Mustadzem*.
14. *Almatez-bila*.
15. *Motadi-Bila*, flourisht *Anno Dom. 870*.
16. *Almat Hamed bila hamed Eben Emoto Vuakell*.
17. *Matzed bila*, or *Mutezad*.
18. *Muṣṭafy bila*.
19. *Mockader bila*.
20. *Iasar ben Matazed*, or *Elhaker*.
21. *Ratshaw*, or *bila Mahamed*.
22. *Kazi bila*.
23. *Muṣṭafi bila*.
24. *Mostachfi Abdula*.
25. *Moriah*.
26. *Tayaha Abdell carin*.
27. *Kader Hamed*.
28. *Alkahem Abdula*.
29. *Almoṭṭadi bila*.
30. *Almoṭṭazer*, or *Albumazer*.
31. *Almoṭṭarched*, or *Muṭṭerashaw*.
32. *Rached bila*.
33. *Almoṭṭafi*, or *Muṭṭenged*.
34. *Almoṭṭawget*.
35. *Almoṭṭauzi-Benur-Elah-Acen*.
36. *Nacer*, or *Narzy*.
37. *Altaher Mahumed*, slaine at *Spahawn*, by *Tangroliptix* or *Sadoc* Princes of the *Zelzucchian* Family.
38. *Mustenatzer*, or *Almonstancer*, and
39. *Mustadzem*, or *Almoṭṭacem bila Abdala*, the last of the Caliphs that ruled *Persia*, *Arabia*, and *Babilon*: he died *Anno Dom. 1258*. and of their *Hegira 655*. *Mustadzem* was thrust out by the *Tartars*, vnder command of *Allan-chawn*, or *Cyngis-chawn*, son of *Badur*, son of *Partan*, son of *Phil-chawn*, son of *Fonama-chawn*, son of *Byzan-chawn*, son of *Shawdub-chawn*, sonne of *Tomin-chawn*, sonne of *Ruba-chawn*, sonne of *Buzamer*. Next to *Cyngis* or *Allan-chawn* is rallied,
2. *Oṭṭaka-kawn*.
3. *Gwioc-kawn*.

4. *Vlakuk-kawn.*
5. *Habka-kawn.*
6. *Nikador-oglan* (or youth)
7. *Tangador*, or *Argon-chawn*, an extreme enemy of all Christians, and being overcome by *Argonus* sonne of *Abaga*, in reuenge of his cruelties, he commanded *Tangadors* belly to be cut open, and his bowels cast vnto the Dogges.
8. *Giniatuc-chawn* or *Regato.*
9. *Badu*, or *Badubam*, of whom many good things are spoken, and died a Christian.
10. *Gazun.*
11. *Aliaptu Abwzad.*
12. *Hobaroc-mirza*, slaine by *Tamerlang*, or *Tamberlan.*
13. *Tamerlange.*
14. *Olough mirza*, father of *Abdel*, father of *Abdula*, (or *Malaoncres*) slaine by *Vsan Cassan* an Armenian Prince, Anno 1470. yet *Tamerlaines* issue ruled towards *Candabor*, in more splendour, euen in the *Moguls* now being. For *Abdula* had *Sultan-mirza*, father of *Hammed-mirza*, father of *Baber-mirza*, father of *Fidiager*, father of *Ocem*, father of *Bahadi*, father of *Homer-mirza*, father of *Mirza Abubecher*.
For then came in the Family of the *Guzpan chara chy onlu*, or black Sheepe, viz:
1. *Karassaph.*
2. *Emir-ascander.*
3. *Ioos-shaw.*
4. *Acen-ally*, to whom succeeded the Race of white Sheepe, or *Guzpan Acuculu.*
1. *Ozun Azembeg*, or *Acembeyus*, and by some cald *Vsan Cassan.*
2. *Sultan Chalile.*
3. *Iacup* sonne of *Ozun* or *Vsan Cassan*, and poysoned by his wife.
4. *Baysangor mirza.*
5. *Rustan-beg.*
6. *Hagmat-beg*, these three last intruded.
7. *Aluan-beg*, sonne of *Iacup*, and slaine by *Izmael* his Couzen Germane.
8. *Sultan Morad*, or *Amurath.*
9. *Abdel* sonne of *Olough*, and father of *Malaoncr.*
10. *Chugcubeg.*
11. *Abuzed-chawn.*
12. *Obed-chawn.*
13. *Abdula-chawn.*
14. *Adelatif*, who died Anno Dom. 1499. and left the Empire to *Ismael*, surnamed *Sophy*, sonne in law, though some thinke Grand sonne to *Vsan-chasshan*, which he got hauing slaine *Iacup* sonne of *Vsan*, and *Eluan* his sonne.

This

This *Izmael Sophy* is famous for his victories against *Bainzet* the second, and *Selym* the first, and Emperours of the *Turkes*.

He was sonne of *Cheque Aider*, sonne of *Siet Guinet* borne at *Arduile*, that first altered their Religion the better to be reuenged of those Prophets who opposed *Mortis Ally* his Ancestor, his Genealogie is thus: *Izmael* was sonne of *Aider*, sonne of *Siet Gunet*, sonne of *Cheque Ebrahim*, sonne of *Cheque Ally*, sonne of *Cheque Mucha*, sonne of *Cheek Soffy* discended in a right Line from *Mirza Carefin* the twelfth sonne of *Hocem* or *Huffan*, (and only of all the twelue who escaped murther from *Mnauias*) and *Huffan* was sonne of *Mortis Hally*. So from *Izmael* discend lineally the Emperours of *Persia*, to *Abbas* late raigning, thus

1. *Izmael*,
2. *Tamas*.
3. *Izmael* the II.
4. *Mahomet Codoband*, or purblind.
5. *Abbas* who died Anno 1629, leauing the Empire to his Grand-child *Soffy-shaw*, or King.
6. *Soffy* aged about twenty yeares, Anno Saluationis 1634.

They celebrate the death of *Huffan* eldest sonne of *Hali*, yearely with many Ceremonies, I haue seene them nine seuerall dayes in great multitudes, in the streets all together crying out *Huffan*, *Huffan*, so long and fiercely, that many could cry no more hauing spent their voices, they ninth day they find him (whom they imagine lost in a Forrest) or one in his place, and then in a huge hurly burly, men, girles and boyes, crying out *Huffan*, *Huffan* with Drummes, Fifes, and the like, they bring him to the Mosque, and so after some admiration and thanksgiuing they put an end to that their *Orgee*.

Other Feasts are performed by the *Abdals*, (who take their name from *Abdala*, farther of *Mahomet*) these haue no abode, vow pouerty, lodge in Churches (which made our Lodgings loppie after them) and haue prouision brought them by the charitable, they are couered with a sheep-skin, and though poore, yet trauell with dangerous weapons, with which tis thought they oft doe villany and get by, a horne is tied about their necke, which they vse to blow in Markets, when they would haue the people to heare Orations, their picture is in the Frontispiece.

The Circumcision of their male children, is at eight yeares old, but some at eight dayes, most commonly when hee can in some sort render his profession.

When they purpose it, they conuocate his Kindred, who with themselues present him gifts, and what may then delight him. That done, they all mount and carry with them the boy brauely mounted and attired, a Sword in his right hand, the Bridle in his other. Afore him

him are carried a Speare and a Flambeaux, or torch linkt to it, the Musique accompanies him, with the father next and according to bloud or degree, the other follow. The *Hodgee* or Priest meets him at the Mosque, and takes him downe, and entring the Church, one holds him on his knee, another vnclouthes him, a third holds fast his hands, the rest giue some triuiall discourse to diminish the expectation of his paine: and then the Priest dilating his prepuce, in a trice with his siluer Cissers circumcises him, and applyes a healing powder of Salt and Marmalate of Dates, which stanches the bloud and mitigates his griefe, thence-forward hee is called *Mussulman*, or true Beleuer, sometimes they elate a finger, smile and pray to *Mahomet*.

The poorer sort want Circumcision, and are ignorant wholly of the Alcoran.

Such women or girles of Christians that liue in slavery, by price or conquest, are excized forceably, by which they repute them *Mahometans*, though their beliefe and heart be otherwise

Their Marriages haue not much Ceremony, Poligamy is tolerable. Their Burials are exactly performed by hired women, who for fise houres space, scratch their vgly faces, howle bitterly, teare their false haire, swoone and counterfeit sorrow abominably, these their ejaculations continue till his placing in the graue, which is after they haue washt him (for they thinke purification in life and death is very necessary) they perfume him, wrap him in fine linnen, bid him commend them toall their friends, lay him with his head to *Medina Talnabi*, place him where neuer any was formerly buried (because they thinke it an extreme injury to molest the bones of such as sleepe) place two stones writ with Arabique letters, to signifie his lodging, its length and breadth, then bid farewell.

*The Ambassadors
sicknesse.*

After the death of some noble Gentleman, my course came next, though not to die, yet to goe neere the Graue, whether the cause was cold got vpon Mount *Taurus*, where wee exposed our heated bodies to vndigested vapours which easily penetrated vs, or rather our immoderate gormundizing their delicious fruits, which abounding we affected in too great measure, these and Gods will first so ordered it, that I begun a tedious sicknesse, in twelue dayes I had a thousand bloudy stooles (which excesse kild our Lord Ambassadour Sir *Dodmore Cotton* at that time, and for forty dayes more, continued with such cruelty, that neuer any man was brought lower and into greater feeblenesse than I was.

I wanted not the helpe and opinion of the Kings best Doctours, who though they hoped of my recouery, gaue me small appearance of it, yet I tooke what they prescribed mee, and gaue them Gold what they desired, so that it became a hard question, whether my spirits or Gold decayed faster.

In

In this weaknesse, I was forced to travell 300. miles, hanging vpon a Camell, and when I most hoped for recouery, *Morod* their famous *Æsculapius*, seeing no more money, limited my life to five dayes more existence, It was the more terrible, cause hee had scene *Mecha* and neuer after lied, as was told me.

But he that sits on high, and accounts all humane reason but meere folly, in foure and twenty houres after proued this great Oraculizer a compleat liar.

For at that time, an old *Tartarian Hecate* my seruant to whom I allowed eight pence daily, inuocated her *Succub* to succour mee, which not a little hurt me, by forcing me to raile and curse her Orisons, shee whether to hasten the Doctours sentence concerning me, or rather to possesse my linnen (of which I had no small store) aimed to poyson me, and shee knew strong drinke was vtterly forbid me, for feare of inflammation, yet forced by inordinate thirst to call for water, she returnes me old intoxicating *Shiraz* Wine, which insensibly I powred downe, and so immeasurably, it immediatly overcharged my vitall senses, and put mee for foure and twentie houres into a deadly trance, so that it was a thousand to one, but it had kild me: yet by Gods mercy after a virulent vomit and sleepe (which for a moneth before I tasted not to any purpose) I recouered (in that time once destinated to be buried by the *Natives*, for few friends I had to helpe me) but when they saw me liue, they both admired and reioyced at it, so that by the binding qualitie of that wine and sleepe, I became bound and in small time got strength and action; the olde Whore in this season, opened my Trunckes (while my other seruant sorrowed for me) tooke away my linnen and some moneys, and run whether I neuer pursued her: this sicknesse hapned to mee, in my age of one and twentie, which is one of the *Clymastericks*.

I will shew the *Persian* Alphabet, and so continue my traualle. They haue nine and twenty Letters which they write, as doe the *Arabians* and *Hebrewes*, with which they haue affinitie in Prayers and Language.

The Persian Language.

<i>English.</i>	<i>Persian.</i>
G OD The Sunne The Moone A Prophet A Prophets sonne The Earth	VV <i>Hoddaw</i> <i>Afta</i> <i>Mawe</i> <i>Emoomè</i> <i>Emoomseddy</i> <i>Zameen</i>
Emperour King Queene or Empreffe Prince Duke Marquesse Earle Lord Lords sonne Gentleman Merchant Souldier	<i>Pot-shaw</i> <i>Shaw</i> <i>Beggoon</i> <i>Mirzey</i> <i>Chawn</i> <i>Beglerbeg</i> <i>Sultan</i> <i>Beg.</i> <i>Beg Zedday</i> <i>Awgaw</i> <i>Soldager</i> <i>Cowzel-bash</i>
Lord Ambassadour President Iustice Constable Purueyour A Christian A Pagan beleeuier A Iew	<i>Elchee-beg</i> <i>Visyer</i> <i>Darraguod.</i> <i>Calentar</i> <i>Mamendar</i> <i>Franghee</i> <i>Mussulman</i> <i>Iehewd</i>
An Armenian	<i>Armencee</i> Z z Per.

<i>English.</i>	<i>Persian.</i>
Persian	<i>Farsee</i>
Indian	<i>Mogull</i>
Georgian	<i>Gorgee</i>
Sarcathian	<i>Carcash</i>
Turke	<i>Turke</i>
Judge	<i>Causee</i>
Lady	<i>Connam</i>
A holy man	<i>Hodgee</i>
a Frier Mendicant	<i>Abdall</i>
a Saint	<i>Meere</i>
a Prophets sonne	<i>Siet</i>
a holy Father	<i>Padree</i>
a Mother	<i>Madree</i>
a Mother	<i>Mamma</i>
a Boy	<i>Pissar</i>
a Girle	<i>Daughter</i>
a Woman	<i>Zan</i>
a Wench	<i>Whotoon</i>
a Seruant	<i>Marda</i>
a Slaue	<i>Colloom</i>
a Foot-man	<i>Shooter</i>
a Taylour	<i>Chiat</i>
a Groom	<i>Myter-bashee</i>
A Horse	<i>Asp</i>
a Saddle	<i>Zeen</i>
a Saddle-cloth	<i>Zeen-push</i>
a Shooe	<i>Cosh</i>
a Nail	<i>Cheat</i>
a Cooke	<i>Ashpash</i>
a Barber	<i>Cyrtrash</i>
a Butler	<i>Suffragee</i>

English.	Persians
A Friend	Memam
a Sister	Quar
A Scribe	Vikeel
an Interpreter	Callama-see
Wine	Sherap
Water	Obb
Fire	Attash
Wynd	Bawd
The Sea	Deriob
a Ship	Kishtee
a Boate	Kishtee-cowcheek.
Fish	Mohee
a Sheepe	Gushan
a Goate	Booze
Roast Meate.	Cobbob
Rice	Brindg
Boyled Rice	Peloe
Wood	Izom
Apples	Sib
Pomegranads	Narr
Muske-Melons	Corpoos
Water-Melons	Hendoon
Dates	Wchormaw
Almonds	Bodoom
Raisins	Kishmisb
Walnuts	Gardow
Sugar	Sucker
Small Nuts	Pistachoes
Sirrup of Dates	Dooshab
Pleasant liquour	Sherbet
Bezar	Pexar
a Rose	Gull

Grapes

*English.**Persian.*

Grapes
Figges
Orenge
Lemmons
Carroway seed
Anny-seed
Nutmeg
Cloues
Mace
Cinamon
Spice
Nightingale
Ginger
Pepper
Opium
Rubarbe
Onions

Angwor
Anger
Noreng.
Lemoon
Gizneese
Zera
Goose
Mekut
Basbas
Dolcheen
Filfill
Bulbull
Gingerfill
Pepperfill
Triacke
Rhubarr
Peose

One Yeare
One moneth
A day
To day
Yesterday
To morrow
Two dayes hence
Soone
Much
More
Good
Bad
Naught
Great
Little
Small
Lesse

Yeck Sol
Zeck-maw
Rowse
Amroose
Diggroose
Subbaw
Past-subbaw
Zood
Pishaar
Digger
Cowbass
Baddass
Cowb-nees
Buz zurck
Coubeck
Cham
Andack

Noone

English.	Persian.
Bread	Noon
Butter	Rogan
Cheese	Paneer
Milke	Sheer
Sower milke	Mosse
Hony	Dowshabb
Salt	Namack
Water	Obb
Raine water	Ob-baroon
Salt water	Ob-namack
Hot	Garmas
Cold	Sermawas
A Booke	Catobb
A Chest	Sandough
A Carpet	Collee
A Man	Addam
A League	Farsang
Halfe a League	Nym-Farsangas
A resting place	Manzeil
Common Inne	Carravans-rao
A Nursery	Haram
A house	Conney
A place	Ioy
Straw	Jo
Barley	Cow
Wheat	Gandown
Money	Zarr
White	Seuittas
Red	Sourck
Iron	Phelot
A Knife	Cord
A Sword	Shamshere
A Gun	Tophangh
A Needle	Suzan
A Glasse	Shusha

<i>English.</i>	<i>Persian.</i>
A Cup	Paola
Shooes	Cosh
A Candle	Sham
A Bed	Mafrush
A Pillow	Nazbolish
Paper	Coggesh
A Quill	Callam
A Garden	Baugh
A Towne.	De
The Deuill	Shitan
Hell	Iehendam
Rogue	Haramzedday
Slaue	Colloom
Whore	Cobba
Cuckold	Gyddee
Foole	Dooanna
Villaine	Haramsedda
Base Whore	Moder Cobba
The Kings euill	Boagma
Dogge	Segg
Horse	Asp
Mule	Astor
Cow	Gow
An Affe	Owlock
Camell	Shouter
Mule-man	Astor-dor
Camel-man	Sbeuter-dor
Horse-keeper	Myter
Sheepherd	Vlocb
Bird	Quoy
Beefe	Gouft de gow
Hen	Morgh
Hens Egges	Tough morgh
Boyle	Poactas
Halfe boyle	Nym-poact

English.	Persian.
All boyld	Hamay-paest
Kitchen	Mawdbangh
A Cooke	Asb-pash
A Towre	Manor
A Needle	Suzan
Thread	Respun
A Looking-glasse	Oyna
A Whip	Chawbuck
Rose-water	Gul ob
Vineger	Cyrca
Old	Chonnay
New	Nouis
I	Man
Thou, he	San O
Euen so	Hamshe
Beate him	Besome
It is day	Rouse bast
It is night	Shab bast
It is darke	Tareekas
Write	Binweese
Sing	Bowboon
Say thou	Gaste
Oh braue	Shaw Akbar
Brauely done	Barra-collan
Braue Game	Tamasfran
A Towell	Dexmall
Nothing	Heach
A Garden	Baugb
A high way	Raw
A Tree	Drake
A Turquoyse	Pherugay
A Passport	Phyrman
A Cap	Mandael
A Coate	Cabay
A Key	Cher
	Aa

English.

Persian.

A Glasse bottle
 A riding Coar
 A hill
 A hot-house
 A Sweet heart
 A Physician
 The stones
 The Yard
 Matrix
 Belly
 The Market
 The great Market
 You lie
 You say true
 Very right
 Neere, farre off
 Bring it higher
 Goe, call him
 He is a sleepe
 He is abroad
 He is not within
 He eats and drinks
 Come quickly
 Goe quickly
 Know you, yes
 Where is he
 Who, my father
 I know not
 Can I tell you,
 Not farre off
 God bleffe you
 I drinke to you
 I thanke you,
 With all my heart
 Much good do it you

Suzan
 Bolla-push
 Achow
 Hummum
 Ionanam
 Hackeam
 Secbim
 Keeree
 Cus
 Shechem
 Buzzarr
 Mydan
 Drugmaguee
 Rosmaguee
 Drenstas
 Nazeeceas, duras
 Beare ingee
 Bro, Awascun
 Cobbedat
 Swarshudat
 Conneyneefe
 Moughwhoras
 Zood beaw
 Zood burro
 Medanny baly
 Quo iaas
 Che, pader man
 Che medannam
 Che cunnam
 Dureneefe
 Wchodaw basho
 Esco-sumaw
 Bizmilla
 Allbumderalley
 Awpheas

English.	Persian.
Do you loue me	Dooz me dare
Strength, soone	Zoor, Zood
Full	Peorae
Fill full	Poorcunne
Boile the meate	Gouft suppose
Strait	Tanghea
Weake	Sangbeneese
In health	Choggea
Sicke	Na chaggea
Dead	Mordasse
Gone	Rastae
Here	Inge
Above	Bella
Below	Poin
Angry	Langhea
Hungry	O lam
A Colour	Raugh
A Misbeleuer	Cassar
A Priuy	Adam Conney
A Close-stoole	Obb Conney
Sope	Suboon
Broken	Shekestas
Laden	Barkonnas
Loft	Gumshotas
Found	Paydcun
A Cradle	Ciguay
Tobacco	Tombacco
Giue me	Bedde
Stop	Bast
Wash	Bushure
Take away	Verdure
You trifle	Basimecunne
A Gift	Piskash
A Platter	Langarae
A Plate.	Nalbachee

Persian.	English.	Turkish.
Yeck	One	Beer
Do	two	Ecbee
Se	three	Ewch
Char	four	Dewrt
Panch	five	Beash
Shesh	six	Alsee
Haft	seven	Yedte
Haft	eight	Seckoz
No	nine	Dockoz
Da	ten	One
Yezda	eleven	One-beer
Dozda	twelve	One-eche
Sezda	thirteen	One-ewch
Charada	fourteen	One-dewrt
Pounz data	fifteen	One-beash
Shoonz data	sixteen	One-alsee
Haft-data	seventeen	One-yedte
Haft-data	eighteen	One-seckoz
No data	nineteen	One-dockoz
Beest	twenty	Ygarmy
Yec-beest	twenty one	Ygarmy beer
Dota beest	twenty two	Ygarmy eche
Se beest	twenty three	Ygarmy ewch
Charbeest	twenty four	Ygarmy dewrt
Pouncheest	twenty five	Ygarmy beash
Se	thirty	Osoox
	fortie	Coorgh
	fiftie	Ally
Babylon		Bagdat
Tauris		Tabris
Syras		Shyrax
Hierusalem		Kursakaleel
Constantinople		Stambull
Alexandretta		Skandryon
Grand Cairo		Al-Cayr

English.	Persian.
A good morrow or God blesse you	Sallam-alleekam
The like I wish you Sir (Sir,	Aleekam-sallam
Whether doe you goe?	Quo ia mervu?
Not faire	Dure neesse
How doe you to day?	Chaldery Amrooz?
Well I prayse God	Choggee Shoochoro-Whoddaw
Good, I am very glad thereof,	Koobas, Whomddaw bashat
Where haue you beene?	Quo ia boodee?
Now I am your seruant	Hali man Merda sumaw
Welcome, Sir, heartily welcome.	Hoshomedee, Agaw, Suffowardee
Tell me, how you doe, healthy,	Gufra, chehalderi? choggee
Where is your house? at Babylon,	Quo iaas chonna sumaw? Bagdat
Haue you a Wife?	Zan darre?
Yea truly, fiftene Sir,	Bally, pounsdara beg
How old are you? twenty foure.	Chan sol daree? chat-beest
How are you called?	Che nome Darce sumaw?
My name is called Teredoro,	Noma mannas Teredore
Is this the way to Tauris?	Eeen raw hast Tabyris?
Yea, but how many leagues thither?	Bally, o chan Farsangas vntraf?
I suppose, tis twenty,	Man medonam; beest
Is the way good or bad?	Raw koob o baddas?
Is there good Wine?	Vnjeer koob sherabbas?
Yea, in the high way.	Bally, raw hast
Whose Garden is that?	Een hangh mallychee?
Tis the great Kings,	Mally-pot-shanghas
Know you Cazbeen?	Cazbeen medanny?
I doe Sir, haue you seene it?	Man bali beg, sumato dedee?
Why not, I know all Persia,	Cheree-na, humma Farsee dedam
Come hither good Boy,	Inger bear koob pissar
Giue me some Wine soone	Sherap bedee zood
Fill me but one cup	Pourcan jeck paola
Then saddle my Horse	Asf zeen pushee
I thanke you Sir	Whoddaw-negaturat
It growes darke, Ile sleepe	Tarreekas, man machobed
Giue me some water please	Ob bedee colloom
Here Sir, take it	Ingee Agaw, hast bede
Much good doe it you brother	Arphe as bashat-broder
What businesse haue you?	Che corr daree sumaw?
Little, but itay a little	Coocheck, andac wist
I haue some occasions,	Man corr daram
Tell me where is the King	Gufra? pot-shaw quo iaas?
I beleue in Hyrcania,	Man medonam Mozendram
God blesse you,	Whoddaw bashat. Oh

On the thirteenth of *Aprill*, we set saile for other parts, when being three or foure leagues at Sea, the winde came faire, so that on the fifteenth day we were parallel to Saint *Iohns*, seuentie miles from *Swalley Road*, on which day the expedition bearing vp to speak with vs, the ships fell foule or thwart one another, whereby her bole-sprit broke our mizen throwdes, no more harme comming to either at that time.

The nineteenth of *Aprill* we made our selues *Nadir* to the Sunne, which had Northerne declination fifteene degrees at which time we sayled close by the Iland and Citie of *Goa*, the seate of the Archbishop and Vice-roy of *Portugall* in the East *Indies*, this time being becalmed and without winde, we had the weather exceeding sultry and hot, our course lay still from *Swalley Road* all along the Coast of *India*, *Decan*, and *Malabar*, South and South and by West, as farre as the vtmost Cape of *India*, cald Cape de *Comerin* vnder seuen degrees North, and all the way we sailed close by the shore, hauing fourteene, fifteene and sixteene fathome water.

The three and twentieth of *Aprill* being Saint *Georges* day we sailed close by *Mangalor*, a Citie of the *Mallabars*, where were riding thirty or forty Frigots *Malabars* men of warre, who all hoyst sayle towards *Goa*, we steering contrary, only one Frigot came by chance neere the *Ionas*, who sent her Barge after her, but she both rowing and making large saile got away, howbeit the Barge once gaue her a volley of small shot, but to small purpose.

On the three and twentieth of *Aprill* wee came to an Anchor at Mount *Elly*, or *Delyn*, a Towne belonging to the *Malabars*, and in that Countrey, our Anchorage was nine fathomes, but at the shore was only three.

Wee durst not land, the people are so treacherous, and bloudy, howbeit they came aboard vs in their small Canooes, and sold vs for other trifles, Coco-nuts, Mangoes, Iacks, greene Pepper, Carauances or *Indian* Pease, Hens, Egges, and Buffols, which because rare are deere. And for euery tun of fresh water, they demanded and was payed a Royall of eight, or foure shillings and foure pence.

The *Bannians* of these parts, as they liue in superstition, so they affect Ceremony in their Burials. For according to the qualitie and wealth of the deceased, such and so costly are their Funerals, about those that be inferiour. Many sweet Gummes and Aromaticke Oodours from *Arabia*, are incended and put in flames about the dead body which is inuolued in linnen pure white, sweete and delicate, or Tassataes of transparant finenesse: amongst other Woods both rare and precious, they affect that cald *Aquila* and the older *Calamba*, trees of admirable height & euennesse, found most commonly in the loftie Mountaine of *Chemoy*, in *Cochin-China*, which those people

people sell at excessive rates, both in regard of the *Bannian* Obsequies, and esteeme, the Inhabitants of *Iapan* hold of it, imagining no pillow wholsomer nor more efficacious for health then that to sleepe vpon. For they extremely hate such as their heads may sinke into, which, both heates the bloud and perturbs the fancie.

And amongst other fruits as Orenge (which are sweet, succulent and dainrie) of so pleasant a taste and rellish, that they affect the eater wonderfully offering the rinde with no lesse pleasure then the iuice, both which seeme to haue dulcitie and Acrimony mixt together, are Lemmons, Pappaes, Cocos, both sweete and great, Bananas or Plantanes (the supposed fruit that *Eve* was tempted with, and with which *Adam* clothed himselfe to auoid the shame of nakednes) which Tree mounts to no great height but spreads in comely manner, the fruit is long in fashion of a soullage, they will ripen though you first plucke them in their greenesse, and become of a dainty yellow, the rinde or skin peeles off most easily, the fruite then put into your mouth, melts with mellow ripenesse, and giues a most delicious tast and rellish, not much vnlike our choicest Peares in *England*.

The Jacks or Giacks (which the people brought vs) deserue description, they grow vpon high trees, streight and vnease to be ascended, the Jacke is for bignesse comparable to a Pumpion, without tis yellow and shewes some veines, but within is soft and tender full of golden coloured Cloues including graines flat and globous, each of which comprehends a white bone, not eaten with the fruit but being boyld giue food no lesse pleasant and vsfull to Kine and such creatures then doe the Date-stones of vse in *Persia*, the Jacke is at first taste somewhat vnpleasant, but that is caused rather by its rarenesse and heat then other reason, tis glutinous and leaues a clammy farewell in the mouth, but addes a double benefit to the stomacke, being restorative, pleasant and good to strengthen a weake backe, and therefore not ill for that disease, by vs denominated French, but first called *Indian*.

The *Ananas* for goodnesse and shape may craue attention, which though it be not inferiour to the *Giacke*, for bulke and roundnesse, yet is the plant she comes of, no way equall, this growes nor from Tree nor sowing, but of a root agreeable to our Arthi-choake, they appeare aboue ground at maturity, and affect not aboue two foot height, the better and with lesse labour to enrich the gatherer, tis armed on the outside with a rinde moystlesse hard and scaly, the fruit within good, wholsome, and pleasant, which though too soone satiating the appetite, yet experience tels vs the stomacke couets it, and admits digestion easily.

They haue here Silke-wormes, though not in that plenty we saw in *Hircania*, nor in the Coast of *Cochin-China*, and *Chermadell*, they will

will be no where merry nor vsfull, but where are store of Mulberry Trees, from which they plucke their nourishment, bettered with that refrigerating aire whispering among them, whence with delight they spin out their Silke, and actuate their variable cods, bladders and bottomes in great abundance of pleasure and purenesse.

If it were not troublesome vnto the Reader, I could adde some other worthy Fruits into this Catalogue, but I feare to be offensive, so that I will conclude all in one more, and referre the rest to a Discourse fitting for that subject.

The *Duroyen*, one only comming to my view, because rare here, but in *Malacca*, some parts of *Iana* and *Malabar*, are in no scarcenesse.

This fruit is not much vnlike the *Iack*, but lately spoke of, the shape round and out-side beauty no way equall to the inside goodnesse and vertues, at first opening it giues a smell like that of a rotten boyled Onion, and to many seemes odious and offensive, but proues as an excellent foile to make it rarer. For the meat is whitish and seemes diuided into a dozen seuerall Cels or partitions filld with many bones or stones white and restorative, in bignesse like a Chestnut, the fruit in a word is pleasant, nutritiue and dainty and may be called an Epitome of all the best and rarest fruits in all the Orient.

These *Negroes* you see haue no famine of Natures gifts and blessings, and to let passe their perfidie (taught them by the auaritious, proud and deceitfull *Portugall*) impart freely of what they haue to any ciuill Traueller, expecting some small retribution for their curtesie. After some small acquaintance, they will allow you the common curtesie, Arecca mixt with Betele, which they make vse of in all kinds of Exercise and Complements (a little resembling the *Irish* wild ones with their sneezing-tobacco-powder.)

Arecca, the trees are high as Cedars, but are liker to Palmeto-trees, are of a fuzzie concaue substance, and decorated with boughes only at the very top where hangs the fruit in clusters, shaped in bignesse of a Walnut, white within, not easily penetrated and without all taste, odour or moysture, in which respect they neuer eat it alone, but couer or rap it about with leaues of Betele not vnlike the Iuy, so laying vpon each piece of the dissected Betele, a little Arecca, chaw it into many and seuerall morsels, to which (as I obserued formerly amongst the *Mohelians*) they often adde a kind of lime made of white large Oyster-shells, all which together cures the wind Collicke, remoues Melancholy, destroyes Wormes, encreases Venerie, purges the maw and stomacke, and preuents hunger.

On the five and twentieth day at the Bay point, we espied a *Malabar* Iuncke of seuentie Tunnes, bound for *Acheen* in *Sumatra*, neere this Iuncke lay a Frigate man of warre, with intent to take her,
sup-

supposing her loading worth the adventuring for, to avoid which *Charibdis* she fell into as bad a *Scilla*, the *Jonas* Barge saw her, chafed, boarded her, & towed her to the Admirall, where after a consultation amongst the Merchants, and Sea-captaines they concluded she was good prize and worth the keeping, in her was great store of Cotton, Opium, and Onions, but what was vnder the Cotton, the Capitaine and Merchants know best: eightie able men were made prisoners, the *Jonas* men not content with their wealth and conquest, unworthily and without cause beat the miserable *Blacks* that shewed no resistance, so that sixtie of them desperately threw themselves into the Sea, where truly it must needs moue compassion in any, to see so many wretched foules (vpon the cruelty of the Saylers) rather to expose their tired bodies, to the mercilesse fury of the Sea, then to be insulted ouer by their raging Victors. Some of which sixtie *Negroes* were drowned, vnable to swim to shore occasioned by age, and violent course of the Sea, but the *Blacks* Canoes tooke vp some and our Boats others, carrying them away to *Bantam* in *Iana*, where each of them are sold for fifty or sixty Riials of eight. This done they weighed anchor and steered away South and by West: the *Jonas* towed the Iuncke after her, but their Boat we sent away, and five *Blacks* in her. That night we had a stormy gust and thunder, lightning and raine, being weather not vnusuall so neere the Sunne, which had three degrees of declination from vs vnder twelue degrees of latitude from the Line.

These *Mallabars* are cole blacke of colour, well limmed, their haire long and curled, about their heads they tie a Handkerchiefe wrought with gold and silke, and about their middle a cloth which couers their priuities, their Religion is *Mahometicall*, their Priests vnderstand the *Arabique*, in which Language are all their Prayers, they die circumcized and liue subiect to the great *Samoreyn*, or King of *Calicut*, but in some measure at some times are tributary to the great *Mogull*. They are to say truly a warlike and valiant but desperate Nation, excell in theeuing, are enemies to the *Portugals*, and foure leagues South at *Cananor* they haue a Fort, nigh which the *Portugalls* haue another, they vse both great and small Ordnance, but haue no great store of them, or art to make them vsfull, but of Fire-works, poysoned Arrowes, Darts and Targets, they haue too great plenty, and offered to sell vs some; the Country is woody and mountainous. The Road where wee anchored represents this proportion.

Mountelly is vnder twelue degrees sixe minures of latitude, variation thirteene degrees.



Thence we sailed still South, and by the *Indian Coast* passing by *Cananor*, *Calicut*, and *Cochin*, great and ancient Cities, at one of which the King commonly resides, or neere about, the *Mallabars* call their King *Samoreyn*, and here the *Portugals* had their first trade in the *East Indies*, before they found out the other *Orientall* places, This day we were vnder nine degrees fiftene minutes North, our course still lay dew South. Next wee had eight degrees of latitude, when towards Sun-set wee see the Coast or high land of *Brin Iohn*, neereft *Cape Comereyn*, which lies vnder seven degrees, thirty minutes, the variation is fourteene degrees,

Of Mallabar.

Obseruare modum laus est, nimiumque monendo

In dubium trahitur religiosa fides.

ANd that we are now in sight of *Mallabar*, a famous and wealthy part of the *Orientall Indies*, let the patient Reader suffer me to lead him along in the description of this & other no lesse famous (then honourable Kingdomes, different in Elevation, power, Language, Religion, and other heathen Ceremonies, which tho they proceed from an vncertaine Obseruation, yet the author can assure him most part truth. And in this may receive some immediate benefit, if by contemplation, hee behold the variety of temporary blessings, no part in the Vniuerse exceeding these, not withheld from Pagan people afforded by Gods al-knowing, and guiding Providence, which notwithstanding being mixt with unthankfulnesse, damnable Idolatry, and variety of carnall objects turne to their greater distruction, and endlesse miseries. And by these we see Gods infinite mercy towards our selues, to whom hee has vouch-

vouchsafed not only a sufficient portion of wealth and worldly pleasures, but enriched vs about all, with that inualluable Pearle the Gospell, and benefit of his sonnes satisfaction for our sinnes, by which (though to a Carnalist those triumphs of nature may seeme incomparable) we see our owne happy difference with their conceited Paradise and Trophies of consuming pleasure.

I account so farre of East *India*, as is from eightene degrees North latitude to the vtmost point cald Cape *Comorin*, vnder seuen degrees or thereabouts (by the Sea-coast) the Kingdome of *Mallabar*, in the first place presenting it selfe vnto description, wherein are many well built Cities and great, as *Goa*, *Dabull*, pertaining vnto the *Portngall*, *Callicut*, *Cochin*, *Cananore*, *Mangalore* and others, it is gouerned by a King whom they call *Samorein*, his best sort of people are termed *Nairos*, the great *Samorein* or Emperour commonly resides at *Cochin*, vnder whom rule many Vice-royes, they are of *Mahomets* Sect, but dissent much from the *Turkes* and *Persians*, and differ much from that kind of Idolatry *Lodowicus Vertomannus* reports them for. Their colour is blacke (liuing in the scorching frie of the Torrid Zone) goe naked from the waste vpwards, saue that their heads are couered with a low Tulipant (or wreath of silke and gold) about their middles, they haue a cloth of particoloured plad, like that with vs in *England*.

Their thighes and legs are naked, yet haue the poorer sort nothing more then a small vaile ouer their priuities wholly naked elsewhere, their haire is blacke and crispe. And in augmentation of fashion, they very orderly cut and pinke their skin of sundry formes in sundry places.

Their Marriages are rare and ceremonious, one same obserued from King to Peasant, for who so marries, has not the first nights embraces with the Bride, but very honestly bestowes her mayden-head on the *Bramini* (or their Priests) who well performe it. And traly these Idoll Priests are in such great esteeme among them, that it is vsuall with them to enter the Kings house or any others, discourse at pleasure with their females, and to vse (I might say abuse) them with discretion. And note that at such time as the *Bramini* enters, the good man of the house leaues him possession, toying not a little, that the holy (so reputed) man discends to teach and accompany their wiues and daughters.

When the King dies, they forbear to crowne his sonne, but accumulate that honour on his Sisters sonne (and good cause for it) for they say who knowes truly, whether his sonne were of his owne begetting, but the Sisters boy is of his bloud and infallible Discant, whereby they scorne to erre according to their owne assertions.

The women here (as in other places of *India*, where we travel-

led) dilacerate their eares to a monstrous proportion, for by the ponderousnesse of their eare Jewels they teare their eares to that capacitie: that I haue easily put my arme through their eare-holes. The Gentry are stiled *Nairos*, are a valiant and well made people, pleate their haire very decently, and their naked armes are only clothed with Bracelets of siluer and iuory, they neuer walke the streets without Sword and Target, and if any vulgar fellow meet them, they presently shake and vibrate their Swords vpon their Shields, crying aloud *Nayroe* and so obtaine the way without opposition.

But whereas some haue reported that no poore man dare looke a *Nayro* in the face, or meet a Priest or *Nairo* within fifty paces, thereby securing themselves from the others fury, it may well be it has once beene so, but now it is not altogether true nor fabulous.

In *Calicut*, a great Citie ten leagues whence we tooke our price, the people are reputed *Paynims*. For their King adores the Deuill (whom they call *Denmo*) the Chappell where this Monster sits is vncouered, and in height about three yards. As they goe in, the wooden entrance is ingrauen with hellish shapes. Within, their beloued *Denmo* is imperiously inthronized vpon a brazen Mount. His head is aduanced with a rich Diadem, from his head issue foure great hornes (such as haue the Rams of *Persia*) his eyes gleering, mouth like a port Cullis, beautified with foure tuskes, his nose vgly flat, his looke terrible, hands like clawes, has Lions thighes and legs, and feet not vnlike a Monkey. And besides this Grand *Pagod* are lesser *Denmoes* glittering like Glowwormes. Some of which are pictured deuouring soules.

Each mornē the *Braminy* or Priest perfume and wash them, not going away without craving his malediction, humbly prostrate hee requires it (and tis granted him.) For euery Moone they solemnely bequeath a living Sacrifice vnto their *Denmo*, which vsually is a daintie Cocke. The Priest in his Sacrifice is apparelled in fine Lawne, and with a sharp siluer Knife, he nobly destroyes the yeelding Cock, whose warme bloud is offered to the Deuill, the Sacrificers armes, and legges are garnished with round siluer plates and other trifles, which as he moues makes a gingling noyse. The Ceremony ended, he fills his hands with Rice, and Crab-like goes retrograde from the Idoll, all the way stedfastly fixing his eyes vpon his *Denmo*, when being come to a Lake (like *Acheron*) there hee embowels his Rice, therewith aduanceth his hands aboue his head, he returns and makes himselfe heire vnto the Offerings.

Nor sits the King to meare till such time as the *Denmo* has it offered by the Preists, and hauing spread it, with *Acheronticke* murders returne it to the King, but what is left is given to the Crowes, whose

whose modest appetites, make those prettie Birds be dedicated to the Deuill.

The people in way of mutuall loue and amity, vse to exchange their wiues, with which the women seeme contented, and here Polygamy is not forbidden; for as the men haue many Wiues, so haue the women many Husbands. But the children are given to such the woman fancies and bequeathes vnto, and hee is thereto right well contented, nor doubting, nor questioning his best right vnto the Infant.

It is an ordinary custome here to wash the body wholly euery morne, that done they goe vnto the Idoll, where, with vspeakable ill-fauoured gestures, and writhing of their mouth and eyes, they continue their inuocations wel-nigh an houre, which ceremony is so hideously acted that it raises no small stupefaction in the beholders.

This superstitious people frequently resort to the Citie of *Callicute*, in the forme of sober Pilgrimage, which Idolatry deriues not a little wealth to the *Deumo* their and his Agents, Contomitants in his knaueries.

Of the Isle Zeyloon.

THis famous Isle is not farre distant from the point of *India* cald *Cape Comrein*, it eleuates the Articke Pole seuen degrees, by which we closely trauelled, leauing the *Asiaticall* Continent. It abounds with Cinamon and other odoriferous and Aromaticall Spices. The people (for the greater part) are *Paynims*, and know no God. Some haue a smacke of *Christ*, others of *Mahomet*, but those are very few. The people goe naked, not forced to it by pouerty but heat, they are Owners of the best Smaragds, Rubies and Amber-greece through *Asia*. Yet want these inestimable stones that vertue in their Orient lustre; to lighten them the way to perfect glory (poore wretched creatures) they are too zealous (foolish zeale) in their bewitching cursed Idolatry. For it is apparant, that on the high peake (cald by the *Europeans*) *Columbo*, tis orthodoxally held by them, that *Adam* was their Created and liued there, they beleue it rather in regard his vestigatings are yet imprinted in the earth, but generally the Inhabitants are egregious *Paynims*. As testifies the Apes tooth, so highly so generally esteemed, so sefuently prayed vnto, which tooth was taken from them not long agoe, by the aduenturous *Lusitanians*, and carried to *Goa*, where the Archbishop and Vice-roy burnt it, although the people to redeeme it offered an incredible masse of treasure, refused vnwisely. For by a crafty

crafty *Bannian* another like to the former was brought forth, which he protested was the same and recovered miraculously, thereby infinitely enriching himself, and joying not a little these credulous and well contented *Zelonians*.

Pilgrims from remote parts apace flocke hither, where a top a high Mount is conspicuously set the *Idea* of a horrible *Caco-demon*, touching which *Pagod*, the *Syngales* (their Priests) *Cronography*. That once *Iohna* their King held this monstrous *Demon* in derision, but entering the sacred Temple, he (in great agonie) beheld the Idoll Deuill breath forth fury against him, shewing it by his fiery eyes and flaming Semiter (threatfully held against him) whereat the relenting King amazed returnes, becomes penitentiary, and ecchoes sorrow for his former errors.

The Isle is replete with innumerable abominations, for in most corners are seene one vgly monstrous shape or other, which as they are diuers, so doe they diuersly infect the humours of diuers men, and to which (as particular fancie feeds them) they bestow *Orizons* vpon.

The place where the great *Pagotha* stands, is inuoloped with a cloud of armes and as sedulously looked vnto (and good reason) for they verily belecue that so soone as that tottering fabrique falls, the finall ruine of the World shall immediatly come after.

And though this Nation disagree in sundry fantasies, yet cohere they in this one, that when one proues diseased, hee procures some worthy thing for a more gratefull Sacrifice, reputing the same meritorious and preualent in their decaying healths, but such as want memory take a wiser course, by inuocating the head of an Elephant (an vnderstanding beast) to ease them of that art, taught by *Simondes* with greater trouble.

A description of Cheromandell.

THe Coast of *Cheromandell* stretches, from the point called *Cape Comerin*, and so runnes along Northerly towards the *Bengalan* Gulph and *Ganges*, by the Townes *Negapatan*, *Narsinga*, *Armagan*, *Meliapore*, *Mesulipatan*, &c.

At *Negapatan* and other places inhabit Pagans (howbeit about *Meliapor*, where lies martyred Saint *Thomas*, are Christians) and in many other places great Rulers of the Sect of *Mahomet* and vnder the *Moguls* command. The people are of a duskie complexion, and weare little clothing, saue what is thin and delicate, Gold nor Copper want they,

they, or fruits, or meates that be right good, the *Bramins* are with them in great plenty, who very readily teach and instruct the perfect way vnto damnation. Their beliefe is beyond their owne expression and others apprehensions, nor vse these people Circumcision, which tels me that they loue not *Mahomet*. They allow Poligamy, and in their Weddings affoord obseruation for a Traveller. The Priests and (to be) married couple, with a faire fruitfull Cow (a beast of Di- A Wedding.
uine repute amongst them) repayres vnto the water side, where after Prayers to their Infernall Guiders, they linke their hands vniformely in the Cowes taile, on which the *Bramins* powres a Violl of hallowed Oile and Water, and after Ceremony drives the Cow into the water, who enters many times so farre that they are covered to the middles in the Sea. During which they hold fast their hands, till the Cow fearing *Neptune*, wisely retournes, they then disunite themselves, holding that conjunction sacred and powerfull euer after.

Their Epithalamies are done, lets heare their Funerals, such time the Husband dies, he is embalmed, and shortly after, his dearly loving Wife in company of parents and children, wanting no attendance of Musique and *Bach* Priests, all deckt in neat attire, her head, armes, necke, nose, eares, legs and toes, each charged with Amulets and Bracelets of silver, with other Jewels, her hands hold fragrant flowres, which as shee goes she sweetly giues to all shee meets withall, and which distributed, the *Bramins* shewes her a Magique glasse, whose art represents vnto her, frolique Birds, fragrant trees, and sensuall pleasures, at which view (poore soule) shee grants a modest smile, interpreted, as longing to possesse them, and in her hands they fixe a gilded ball, which (with her body) she rowles in antique forme and order, in the way (still gazing in the mirror) the *Bramins* whispers in her eares, telling her of wonderfull matters, and ineffable joyes shee should possesse, which so tickle her, as transported she shewes herselfe beyond all measure, so that being arrived, shee sees the fire whereinto her late dead Spouses body is put (a hole of two yards depth and equall wideness) enuironed with sweet wood and other perfumes, entranc'd, she sees, she leapes into, she incorporates herselfe with ~~her~~ husband (mercilesse too much adored) fire, which leaues nothing extant saue fame and ashes, immediately shee is consumed, and for her ~~but~~ her sacrifice is bettered with a number of Annulets and Jewels, her Kindred throw vpon her, which done, the living Spectatours, returne well satisfied. A Funerall.

But such as deny to burne, are shaven, put away and hated like a Dogge, yea, line hourly in danger to be slaine by their owne issue, a iust reuenge, for their former too much abused liberty, growne so audaciously impudent, that vpon the least dislike nothing but the harmelesse liues of their too much loving Husbands, would fa-
riate

tiate their lustfull boldnesse, procured by poyson, till by Parliament this course was taken (to burne their Wiues with their dead bodies) to secure themselves from future dangers.

Againe (O grieffe to speake it) in these parts, the people are so extremely Idolatrous, and overfwayed by the insatiable gulph of perdition the Deuill, that they adore a great massie Copper gilded Idoll, whose Statue is gloriously mounted vpon a Chariot which mooues with eight mighty wheelles, overlaid with Gold, the ascent vp to the Idoll vpon the Chariot is spacious and easie by many and enlarging steps, on which sit with sober visage, the Priests and other little Girles who in way of deuotion (impure sanctitie) prostitute themselves to the libidinous heat of wicked men, the better thereby to enrich their *Pagode*, or adored Deuill, and for which their dutifullnesse, they are entituled, *the Pagodes children*: these *Nemeses* with their Priests giue Sacrifices to the Deuill (fond zeale of their besotted Parents to destinate their prettie children, from their infancie, to such an abominable libertie.)

The story followes, when the Idoll goes on procession, the prime men of the place assemble together, in company of many others to draw the Chariot, happy is that man or child can lay a hand to help to draw it. For in this his triumphant progresse, many men and women (more forward then wise) throw themselves voluntarily in the Chariots way, who by the ponderousnesse of the Idoll haue their poore wretched bodies miserably crusht in pieces, thereby becoming vain-glorious Martyrs, but more vnhappy men.

Yea more, such is the stupid folly of the men their in these parts, by compelling their Virgins to become base prostitutes (their Religion shadowing all deformities) that tis a great wonder to behold so many Girles of so small modestie, to proffer themselves at such tender yeares.

A description of Casta.

ILL agrees this name with the Quality of that place.

It is a Citie in *Chormandell*, adioyning *Narsinga*, where the people differ not in colour nor condition, from the other afore spoken of, but their Funerals differ from the rest. In that these build to themselves Sepulchres deepe and narrow, and wherein the dead bodies lie entombed, but (to preuent his melancholy) the too long, too much, living-louing Wife is put therein too, where-out shee cannot moue, but this poore creature is forced to be partaker in

her

her Husbands destinie, till *Atropos* with a dull Knife coequalizes her warme composure with her mates infecting carcasse.

And tis note worthy that in these parts one trade marry with another, and neuer out of their owne Triball Vocation.

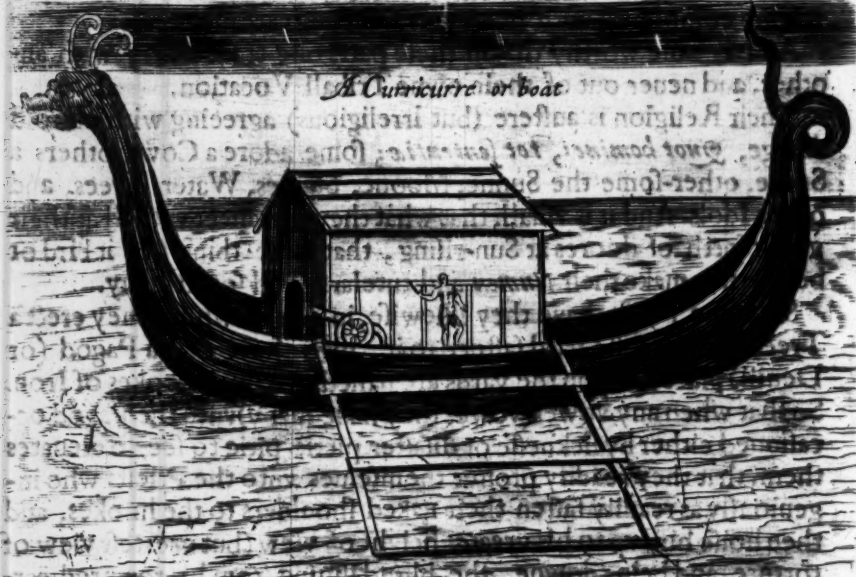
Their Religion is austere (but irreligious) agreeing with our old Adage, *Quot homines, tot sententie*; some adore a Cow, others a Snake, other some the Sunne, Moone, Starres, Water, Trees, and other Idols. And it is vsuall, that what they first meet withall at their going forth of doores at Sun-rising, that same thing (be it bird or beast) they make their *Namen* and tutelary God for that day.

Solemne Feasts haue they likewise, in one of which they erect a Tree, with a crosse-yard fastned to it, nigh thereto is a Pagod (or Deuill) placed: vpon the yards are nalled two small hookes of Iron. So that when any vowes (vowes they haue many) vnto the Pagod occasioned either by sicknesse or disaister, pietie (pitie to see) so eleuates them, that they readily proffer themselves vnto the Priests who ingeniously as readily fasten their naked shoulders to the hookes, and then hoise him vp to his greater height of view (but greatest view of torture) and being downe, the bloud issuing from his tortured carcasse, is preserued, and by the vnderstanding *Braminy* dasht against the Tree in honour of the Idoll. Then (Caitiffe like) he is drawne afore the Idoll, to whom submissiue hee attributes serious (but ill deserued) prayes, Which done he has free leaue to recure himselfe and looke better to his needfuller ~~care~~ then Vowes for future.

Ceremony they haue also in the night, during which, the streets are splendide with glistering Lights and Torches, then eight or more of them filling their hands and pouches full, with Rice and other meates, they dance together amid the flaming Lights, throwing their meate (as they run along) vpon the ground (as an Offering to the Deuill) not daring looke backe lest the Deuill should therefore kill them (whom they imagine followes them the whiles they run) such is the power of this old Inchanter the Deuill, such the misery of these fuliginated creatures, who as they vse all Ceremonies of deuotion vsuallly on the nights and not at day time, tis they say because the Deuill is then sole Ruler and delights in darknesse.

The shape of their Boates or Curricuroes haue this representation.

rich ornate gilted Carriages, on which are seated, and
 feet, whereby a good eye is dazzled, a good sense amazed with the
 glory of them, and on the night (each night he shewes himselfe) by
 Torches he is wonderful to behold. Such is the power of the
 fulgences of those Carriages, Rubies, Diamonds, Smaragds, and
 high ree, and such the creature and wealth of those Torrid Regions,
 that should it him.



A description of Pegu.

NOW I goe further on, to speake a little of this as famous, as remote Territory.

Pegon (so they pronounce it) is a mighty Kingdome *extra Gangem* but by late affronts some part is subiect to the great King of *Syam* (thought the true *Cham*) I let passe what others afore mee haue repeated, or to particularize the great riches and maiestie hee has and hies in. Or of his Elephants, foure monstons great ones, three milke white, one cole blacke, all which (poore Prince) he diuinely worships.

I might speake of his warres and power, or of his apparell, albeir who is ignorant that trauels their, how he is roabed and laden with rich orientall glittering Gemmes, on head, eares, armes, legges and feet, whereby a good eye is dazeled, a good sence amazed with the glory of them, and on the night (each night he shewes himselfe) by Torchcs, he is wonderfull to behold. Such, yea so powerfull are the refulgences of those Carbuncles, Rubies, Diamonds, Smaragds, and Saph res, and such the treasure and wealth of those Torrid Regions, that affoord it him.

The

The Religion of the Peguans is Ethnicall, knowing many but false Gods, they have amongst them (inseparable companions of wicked men) many ugly and deformed Pagods, to whom they pray, of great height and bignesse, be it they have also of like aspect, whose empty colling brings satisfaction enough unto the hearers.

The Priests are called *Talapois*, who though they seeme like East mendicants, yet what they are (for the very infernall Spirits obey their incantations) and what by policie (for they contemplate humilitie, externally very much) the people have them in singular respect and veneration. I will speake further of them in *Siam*.

A description of Siam.

Siam is a Kingdom conjoyning *Pegu*, and part of the *Oriental* *Indie*. *Persia* and other Kingdomes neere *Cassia* and *Bengal*, are tributary to him.

The people are included within the burning Zone, therefore not firds.

They have limbes and heares able enough to stile them proper. *Molomet* has a little crepe among them, but for the most part, they know him not.

They have beene (in foregoing times) wicked *Sodomites*, which filthy sinne was since corrected by a Queene *Rechin*, commanding vpon paine of death, that all male children at their births, should haue a round bell of Gold (in it an Adders tongue dried) put through their fore-skin and the flesh, so that if they demand why is answered them for deterring them the hatefull sinne of Sodomy.

At such time as the desire of copulation will him get the bells away quite from the flesh, only vnto the fore-skin, which knowe hee is brought afore some expert Mid-wives who present him Virgins, one whom he likes, he chooseth, returns and drinckes a somniferous potion, whose operation puts him in a sleepe, during which the bell is loosed from the flesh, and onely fastned to the prepuce, an vnguent is applyed, the cure is ready, then is he at liberty to vse his body, but some in way of pride haue foure or fise bells, which harmoniously resound their melodie in the streets, and preserve them there of purpose, as well for ornament, as titulation in venereous exercises.

Moreouer, (which is pittie) a Virgin here, at Virgins yeares, is resembled to a blacke Swanne: in regard at very Greene yeares, they

gine the too forward may denie a virulent potion, which being drunk, by its efficacious power dissolues their *methe* is no such a capacity, that bels and all may find too easie entrance, and which is as bad as memory compels me write in) the women are not all as here, (it is easier to allure the men from Sodanities) to goe naked and nodely in those parts) into their middles, where with a fine transparent taf-fare they are covered, for though the loynes are girded with a daintie lawse, yet by desire, it is made to open, that as they goe along the least aire gives all to all mens in modest verues, denuding those parts, which every modest eye most dreads, each thought more hates to see and thinke vpon.

The boyes are foolish too, they paint themselves from top to toe with a corruell colour, which cannot be washt off, till time prove coadjutor to him in it, the ordinary trick of cutting and slashing their skin, they excell in, which (contrary to their assertion) rather breeds horreur, and admiration, then delight and affection in the beholders.

The Priests here as in *Pegu*, are termed *Tallapo*; they every Monday in the open market place preach to the people, and put them in minde of their charitie. Vpon those dayes they arise right early and goe through all the streets in the Citie, with a Copper Bason in their hands, on which they beat aloude, thereby giuing notice of their intent to preach; but the *Abdals* in *Persia* winde a great hoine like a Sow-gelder) in their Sermons, advising them to loze and another, and to forbear bloud-shedding, &c. These *Tallapo*s houses are in trees, to secure them from the Tygres. They eat once a day, are clothed with a Robe of a red and blacke colour (but the *Abdals* in *Persia* use a sheeps skin, with the haire vpon it) they haue no haire on any part of their bodie, they lead an austere but hypocriticall life, and are outwardly seeming chaste. So are the *Abdals* in *Persia* twixt whom because I see such vniformitie. I the better call to minde what past twixt me, and one of them neere olde *Persepolis*, which was thus. As I was musing one evening in our Garden their (which with Cypresse and other trees was like a Wildernesse) their came towards me one of these seemingly deuout *Abdals*, in his sheeps skin & hoine about his necke and bare-footed, espying me, heo blest himselfe and suddenly began to mutter his prayer to *Mohomet* with feruent arden-cie, but seeing me not moue, he came vnto me and prayed for mee, to requite his loue I proffered him some wine which hee (contrarie to his Law) tasted of, and liking it, bid me fill his hoine, I did so, and he bedlam-like, made but one draught of it, then grauely elating his eyes, hands and one legge, he cryed out to *Mortis Ally* his Prophet, in the *Arabian* tongue, & with a low *Sallam*, he bid me *Adein*, but by and by he came againe, and pointed to one end of the Garden, where

covertly I espied three maidens, to whom he had killed me got a debt, not a little wondring at him, I denied him, hating his boldry and fearing his villany departed. Such were the *Malays* of whom I speake now in no more view, and not too curious to know to which side he went.

They make vowes in their sicknesse vnto the *Devill*, whom they account self author of their ill, yet dare not displease him. In their vowes they build a small Altar afore the *Devill*, on which they strowe flesh and flowers, thereby (soil that fashion) appeasing his implacable malice. And many times they bring sweete musique to him, with which, and their harmonious voices they chaunt most pleasantly; thereby to delight his melancholy. Each yeare they choose a man to looke vnto him, and to safeguard the *Devill*, and he is rightly termed the *Devills* Guardian.

Others so soone as *March* the year begin golden custome, fill a basket with Rice and other meates, and lighting a Torch, they swiftly run through the streets, and give their *Devill* his breakfast, beseeching him to doe them no mischief that day. But if by chance a Dog came by, they give him the offered meates, being perswaded he came thereby instinct of the *Devill*.

But note, that during this time the stranger must beware he be not

A description of Patania.

Patania is a Towne in the gulph of *Malacca* & *Siam*, about eight degrees towards the Antarctic, from the Equinoctiall. The people are very blakke and goe naked in all parts, save a small wreath vpon their heads, and a lung or cover to conceale their priuy members: haue Sandals for their secte, they are very humane and indulgent vnto strangers. *Mahomet* has a little made himself famous among them, but the greatest part are Heathens and extreme Idolaters.

This Cite is betwixt the Ile *Malacca* and *Siam*, subiect to a King or Queene, who liue and fight with great state and power of men and Elephants, which they vse as well in warre as triumphs.

They hate and punish Adultery very sore (howbeit there are great multitudes of Whoeres among them) and suffer none to see their Wiues except of Kindred. They take great delight in eating *Betele* and *Opium*, and love *Arack* (or strong liquor exceedingly) they vsually eat in plates of Gold, and frequently speake three languages, the *Malay*, *Siam*, and that of *China*. Their writing differs, one which is the *Malay* from the right hand to the left, as the *Hebrewes*, another which is the *Siam*, from the left to the right, as we, a third which

towards *Mascha*, neere which at *Medina* is the Pseudo-prophets Sepulchre.

They weare a small linnen roll about their heads, a thin cloth about their middles, goe naked elsewhere. The women are neatly adorned with Bracelets, Rings and other things, and well perfumed, they weare a large long cawle or sack, lik net-worke, which as a garment hides them wholly, and is so capacious that two more may creepe into it, as witness the vse of it, that as a stranger (not strange enough to vice) goes in the streets, meets one, shewes her a piece of Coigne, which without Interpreter speaks her wished language. Shee agrees, and receiues him (hell-like) into her sacke, or net, wherein they keepe like *Mars* and *Venus*, and pittie it is they haue few *Vulcans*.

They drinke Tobacco exceedingly, and such is their base art in horrid venome, that they can drinke in a poisoned pipe with a stranger, kill him, and hurt not herselfe (tis very good to hate it in those parts, to auoid the Dilemma.)

But which is rarest, yet very true, they all vse long Canes (they call them *Scapitars*) like our shooting Trunkes, out of which they can blow a little pricking-piercing quill, which if it draw the least drop of bloud in any part of that body, twill make him (though the strongest and ablest man lining) die immediately. Some poysons operate in an houre, others in a moment, all the wounded body (by the virulent strength of the venome) in that small space rots and consumes most rufully and not without much wonder.

A description of Sumatra.

Sumatra is an Ile right vnder the Equinoctiall Line, anciently called *Taprobane*, and by some taken to be *Ophir*, whence King *Salomon*s Navy from *Ezion-geber* or the *Bab* at the Red Seas vpmost channell, in three yeares made a returne not without wealth and triumph. Tis now a place where many seuerall Kings sway their Scepters, the greatest is he of *Acheen*, who as he precedes the rest in state, wealth and power, so is he formost in tyranny, exaction and cruell resolutions. He has many Elephants, with whose Mastie he greatly delights himselfe, the Rivers abounds with Crocodiles (whom Seamen improperly call *Alligators*) they grow from a small Egg to five and twentie foote in length, their condition is subtle (such their bloudie teares when they haue deuoured a man prone them for) emell and yet vallant.

The

The *Talapoi*, their *Flames* by Magique spris (the Devils vertue) can command them at their pleasure.

The people are in greatest number *Mahometans*, observe like Rites and Ceremonies with the *Indians*, but exceed them in giving diuine honour to *Etheriall* bodies, supposing them Deities so transcendent, pure and vertuous, that they merit no small repute and adoration with the holiest.

The women here (not differing from all other parts of the Pagan World) are much ynchast, the heat of *Phæbus* pronokes them more then Thunder can assuage, both which here rage terribly. They marrie at tender years, are strictly lookt to by their galled Husbands, & though living in excessive slavery, they endure it patiently, supposing that all other women in remoter Countries taste like thralldom.

Their colour is quite contrary to white, which darknesse they thinke without apparell obnubilates their nakednesse. The women are for courage, *Amazonian*, and of such account with their tyrannique Lords, that the safeguard of their bodies are committed sometimes to their care, not to their valours, but most to enjoy perpetually their company. For societie with that sex is much lusted after by all inflamed *Asiatiques*.

A description of Poligundee.

N Eere to *Sumatra* is *Poligundee*, an Ile where not long agoe the English Merchants entended a Plantation, bringing thither all such necessaries, an action of that nature and bene fit required. But whether the heat (which is there extreme) whether immoderate *Venus*, or other laborious exercises overthrew them, who knowes it. This is sure, that the Flux and other diseases so troubled them that they died in abundance. So that this Monopoly became of no price nor reckoning in very small space, adding no alteration to the Iland, saue a new denomination, *kill abundance*.

A description of Iana Maior.

I Ana is an Ile both great and famous, declining seven degrees from the *Equator* towards the *Anarctique Pole*, is judged to stand in the gulph of *Bengala*, wherein the holy (so reputed) *Ganges*

looses

loses himselfe after three thousand miles discent from *Scythia* or *Sarmatia*.

In it are many Kings, most of which are tributary to the Emperour entituled *Mattaran*, next whom in honour is the Vice-roy of *Bantam*, whose honourable title is cald *Pengran*, and in authoritie of Armes precedes all other Substitutes or Deputies within that Ile, for at our being in these parts, with a great and sudden Army he entered *Iackatra*, a Towne re-edified by the *Dutch*, and cald *Batavia*, a second *Sodom*.

In which extasie the English Factors fled to *Bantam*, not thirtie miles thence, where they live in more securitie and account, then formerly in *Iackatra*. *Ambona* too apparantly prooves the horrid villany and hate, they beare an Englishman, where with safetie they can shadow their bloudie cruelties though acted vpon them, by whom they haue beene nourishd in their infancie, and live yet subsisting.

Iana is ouall, and in circuit not much inferiour vnto *England*, abounds with sundry sorts of Aromaticque Spices, of which store, Pepper is their best and most feafable merchandize.

The Inhabitants are for the greater (not better) part *Mahometans*, poligamy delights them, and Cock-fighting and Rams affect them in no lesse measure.

Their colour is like night (if blacke, may properly be cald a colour) such is their haire and actions, blacke, dismall, strong, impatient and subtile. Tygres and they at hap-hazard, destroy each other.

Their apparell is not costly, their black-long-flag-curld heads, are wrapt about with valuable Tulipants, the rest, naked vnto the waste, where they gird themselves with a parti-coloured mantle, reaching to the knee or a little lower.

They are strong limbed, and expert swimmers, their best weapon is a Faulchion, or Crest, with which in desperate fights, they defend, and offend too readily.

They haue a custome, a condemned man may take his flight, from an appointed place, his Crest in his hand, striking at his opposers, through whom if he can passe, hee saues himselfe, which is but *Sceldome*.

The King of *Tuban* here in times past was potent.

I will insert some words of the *Malayan* Tongue spoken in many Ilands of the Orient, especially in *Malacca*, *Iana*, *Sumatra*, *Macassar*, and indeed no lesse generall then the *Arabique*, *Latine* and *Sclauonian* are in other Kingdomes.

The Malayan Tongue.

English.	Malay.	English.	Malay.
M Y father, <i>Beta-babpa.</i>		A Coate, <i>Nassee.</i>	
A brother, <i>Addal-ally.</i>		A Needle, <i>Naroen.</i>	
A sister, <i>Adde-Paparas.</i>		A Gun, <i>Bedyll.</i>	
An Uncle, <i>Niana.</i>		A barrell of a Gun, <i>Sombo-bedyll.</i>	
A youth, <i>Monda.</i>		A custome, <i>Negry.</i>	
A boy, <i>Catsjon.</i>		A King, <i>Rutgee.</i>	
An infant, <i>Buda.</i>		A Lord, <i>Queay.</i>	
A Priest, <i>Cadda.</i>		A Iavelin, <i>Tomba.</i>	
A Merchant, <i>Fetor.</i>		A shield, <i>Saluack.</i>	
A man, <i>Orsu.</i>		A Looking-glasse, <i>Sarmi.</i>	
A woman, <i>Paran-poon.</i>		A Sow, <i>Sabi.</i>	
A Nobleman, <i>Orankgy.</i>		A hand, <i>Tanga.</i>	
A Chyrurgion, <i>Goetheing.</i>		A beard, <i>Tianga.</i>	
An Iron-smith, <i>Goda.</i>		A command, <i>Tsyka.</i>	
A friend, <i>Marty-lowty.</i>		A yeare, <i>Tanwa.</i>	
A Muske-nut, <i>Palla.</i>		A day, <i>Aris.</i>	
A Muske-cat, <i>Gatto Dalgalia.</i>		A rope, <i>Tali.</i>	
A Dogge, <i>Hanghee.</i>		Fruit, <i>Tacat.</i>	
A sort of Crabs, <i>Horra.</i>		A foot, <i>Backie.</i>	
A Hen, <i>Ayam.</i>		A marriage-maker, <i>Coemoda.</i>	
A Duck, <i>Bebee.</i>		Copper, <i>Tambagle.</i>	
An Elephant, <i>Catgha.</i>		Lead, <i>Tyma.</i>	
A Goat, <i>Carbow.</i>		Iron, <i>Negle.</i>	
An Oxe or Buffle, <i>Cambd.</i>		Glasse, <i>Lora.</i>	
A Lambe, <i>Domba.</i>		Inke, <i>Mangfy.</i>	
A Bird, <i>Borron.</i>		Bloud, <i>Dario.</i>	
A stone, <i>Batu.</i>		Merchandize, <i>Dymana.</i>	
A Cap or Turbant, <i>Cayo.</i>		Pepper, <i>Lada.</i>	
A ship, <i>Capall.</i>		Lignum Aloes, <i>Garro.</i>	
A Ring, <i>Chinsim.</i>		Cloues, <i>Chocho.</i>	
A shooc, <i>Apon.</i>		Sweet Gummes, <i>Daringo.</i>	
A Wimple, <i>Alforees.</i>		Sweet Spices, <i>Dingyn.</i>	
A Sword, <i>Ita,</i> or <i>Padang.</i>		Cynamome, <i>Cajumays.</i>	
A Knife, <i>Pieson.</i>		Ginger, <i>Alia.</i>	
A Boat, <i>Praw.</i>		Mace, <i>Bengo.</i>	
A Boat, <i>Paca Suyra.</i>		Tamarind, <i>Affa.</i>	
A warme thing, <i>Pennis.</i>		Rice, <i>Brasse.</i>	
A Lampe, <i>Pulitao.</i>		Chalke, <i>Capier.</i>	

Nuts

English. Malay.

Nuts, *Calappen*.
 Salt, *Garram*, or *Matary*.
 Flesh *Lalier*.
 Oyle, *Nuagia*.
 Gold, *Mat*.
 Silver, *Peca*, or *Salacka*.
 Money, *Sorfi*.
 Arack, *Pinanga*.
 Egges, *Teloor*.
 Mustard seed, *Sajani*.
 A fish, *Ican*.
 Water, *Eyer*.
 A Water-pot, *Lande*.
 The Head, *Capell*.
 The Eyes, *Martic*.
 The Necke, *Gonlon*.
 The Teeth, *Anon*.
 The Eye-lids, *Aljs*.
 A Tongue, *Ilatt*.
 The Lips, *Lambider*.
 Eares, *Talinga*.
 A backe & shoulder, *Balacca baon*.
 An Arme, *Backejem*.
 The Fingers, *Iary-laree*.
 A Foot, *Backe*.
 The Belly, *Penot*.
 The priuy part, *Perot*.
 A Toe, *Goumo*.
 An Herbe, *Oberbedil*, or *Lancuas*.
 Death, *Mattu*.
 Night, *Malam*.
 To stretch out, *Dusta*.
 To remember, *Engat*.
 An Interpreter, *Iorbiffa*.
 A Booke, *Naymola*.
 Better, *Parma*.
 Great, *Bazaer*.
 Paper, *Cartas*.
 Quills, *Cozamp*.
 Plates, *Pienig*.
 To eate, *Maken*.
 Give place, *Lalan*.

English. Malay.

To choose, *Damare*.
 Come yee, *Marée*.
 Regard yee, *Nanthy*.
 Friendship, *Pondarra*.
 To live, *Logana*.
 Let passe, *Ganga*.
 Neere hand, *Gila*.
 It is, *Dalen*.
 Require it, *Mynta*.
 Goe yee, *Pegi*.
 Wee, *Dep*.
 Yee, *Pakama*.
 Shee, *Dya*.
 It is found, *Botonvum*.
 To beat one another, *Baccalyo*.
 To pay, *Ching*.
 What say you, *Abba-kette*.
 To gine, *Berni*.
 To asham, *Malon*.
 To arise, *Passat*.
 Early, *Pagi*.
 Yesterday, *Bulmart*.
 The other day, *Bulmart-dala*.
 I have, *Ada*.
 To buy, *Billy*.
 Strong, *Cras*.
 Heavy, *Brat*.
 To destroy, *Itan*.
 We will goe, *Marée*.
 I see, *Green*.
 Scarlet-cloth, *Pacca lata miera*.
 To be silent, *Dyam*.
 To observe, *Doduer*.
 These, *Itowwen*.
 To gaine, *Menang*.
 To live, *Logana*.
 A Booke, *Katab*.
 Sunday, *Ionnisbeet*.
 That covers the head, *Kokodang*.
 Where is it, *Manauten*.
 Leave it, *Iangemast*.
 To poyson, *Ampo*.

English. Malay.

To burne, *Baccar*.
 Bring backe, *Combali*.
 Fire, *Api*.
 To kill, *Renue*.
 Needles, *Caluennetten*.
 Bags, *Corni*.
 Merchandize, *Bayick*.
 A Bed, *Bantell*.
 Sloth, *Checho*.
 How much, *Barappe Iru*.
 Take it, *Ambell*.
 Whats done, *Bigimand*.
 Hard Wax, *Caju-tacca*.
 Now, *Baca-baren*.
 To sweare, *Sempa*.
 To helpe, *Toulong*.
 To sell, *Iouwall*.
 To doe, *Betoon*.
 Melancholy, *Chinta*.
 Is he not here, *Beef*.
 To know, *Kynan*.

English. Malay.

Well done, *Soofa*.
 I vnderstand not, *Tyeda tau*.
 To vs, *Quia bota*.
 Woe, *Saya*.
 A good day, *Tabea*.
 To let bloud, *Bewangdarnar*.
 Not good, *Tieda-bayck*.
 Betimes, *Tsouck*.
 Giue thanks, *Tarrima, Cassé*.
 Haire, *Ramboyet*.
 To die, *Bantaren*.
 I am sicke, *Bite-secata*.
 To question, *Betangia*.
 I care, *Tage*.
 I haue not, *Tyeda-da*.
 I desire not, *Tyeda-wan*.
 All, *Samoanga*.
 To spin, *Tyeda*.
 Little, *Kitchill*.
 Farewell, *Tyngall*.

The people in Iaua call these thus, somewhat
 differing from the Malay.

English. Iauan.

Pepper, *Sybang*.
 Mace, *Malla*.
 Sweet Nuts, *Palla*.
 Cloues, *Syanch*.
 Water, *Eyer*, or *Baga*.
 Siluer, *Salorcha*.
 A Royall of eight, *Serpy-nill*.
 Fish, *Inack*.
 Champions, *Crissen*.
 A Ship, *Capella*.

English. Iauan.

It is the least, *Conrang*.
 A great torment, *Bedal besar*.
 A Gun, *Pysil*.
 Meate, *Mackan*.
 Paper, *Cartaet*.
 Wine, *Arack*.
 A Sow, *Sieleng*.
 An Oxe, *Alomba*.
 Christians, *Vrangy*.
 Strangers, *Oranleya*.

These

These are the numbers in the
Malayan Speech.

English. Malay.

O Ne, Satu
Two, Dua.
Three, Tiga.
Four, Empat.
Five, Lima.
Six, Nam.
Seven, Tujuh.
Eight, Delapan.
Nine, Sembilan.
Ten, Sepuluh.
Eleven, Sebelas.
Twelve, Dua belas.
Thirteen, Tiga belas.

English. Malay.

Fourteen, Empat belas.
Fifteen, Lima belas.
Sixteen, Nam belas.
Seventeen, Tujuh belas.
Eighteen, Delapan belas.
Nineteen, Sembilan belas.
Twenty, Dua puluh.
Twenty one, Dua puluh satu.
Twenty two, Dua puluh dua.
Twenty three, Dua puluh tiga.
Twenty four, Dua puluh empat.
Twenty five, Dua puluh lima.
etc.

If I should speak of Japan or China, I should overslip a thousand
lies, and goe by relation.

A Fleming in my company told me this, that the Japonian Em-
perour, usually resides at Meaco, in which Ctrie is a great Gold-
mine, or Statue of gilded Copper, to which they pray, and by this and o-
ther things declare themselves extreme Idolaters. To exceed the
bulke of this their Pagod, they place him sitting, his chair is eigh-
tic foure foot broad, and fcutic high: his head so notable that
without trouble thereupon may stand fcutic men, his body may
be knowne by his proportionable thumbe, forty inches about, Geo-
metrically measured.

The Ctrie has fcuty Temples, in one of which are set three
thousand three hundred thirty three gilded Idols. The Ile (if it be
true) has many poore Christians in it. The forme of their executions
are vpon crucifixes, in which fort very lately fcut thousand had
at one time suffered.

They have among them many young women who are
propheticke persons, who when many are together, goe into the
pagod, and sit quietly on the ground, not much distant from the
Altare, and right softly doe these lectures note the An-
gels.

Of China.

CHina exceeds the limit of Trauellers, tis by common vote, reputed the greatest Empire in the Orient, chalenging no lesse circuit then eight thousand miles. Wee call it *China*, from *Synarum* or *Chinarum Regio*, they *Tabenzoes* and *Sanglians*.

The inhabitants are numbred by some presuming Suppositist a-boue sixtie millions: haue nine Cities, the least containing fifty thousand Families, of which their heauenly Citie *Quinza* is cald the Metropolis, in old times a hundred miles about, now not much lessened: Next which is *Pauquin* where the King himselfe is commonly resident.

That wall built (against the *Tartars* by *Zuintzon* their one hundred and seuenteenth Monarch) nine hundred miles long of brasie and stone, is of no small wonder.

These people are crafty Merchants, but bad Warriours. They pretend their owne Country and speech, for the ancientest through all the World, and repute all matters of excellencie and knowledge amongst other Nations, deducted and borrowed from their inuentions. They challenge the first art of Printing and inuention of Guns, and say the vertue of the Adamant was first by them discovered, how beit to this day they haue but eight points vnto their Compasse, except very lately taught them by some Christians.

They say the World is aboue a hundred thousand yeares old after their Chronologies, and accordingly deriue a Pedigree and tell of wonders done ninetie thousand yeares before *Adams* Creation.

They are great Idolaters, subtle and cowardly, their colour tawny, their chins, holding fure or fixe long haire apeece.

They are tulipanted about their heads, their other habit not much differing from the ciuill *Indians*.

They are facetious, giuen to Epicurisme, and delight in many but small dishes, the meate they take and eate with two stickes, hating with their fingers to touch their mouthes. Venerie allures them mightily, they delight much in May-games and such deuices, and generally loue play: so that at Passage, or In and In, they will hazard all their worth, themselves, wiues, children and other substance.

They haue many Mosques beautified with as many richly gilded Idols, to which they act as sundry sorts of Superstition.

They haue among them many young youthes, condecorated with propheticke gestures, who, when many are together, goe vnto the Pagod, and sit demurely on the ground, not much distant from the Idoll, grauely and right soberly doe these spectators note the Antique

tique gestures of these Vaticinating Boyes, who with their long-spread haire fall flat afore the Idoll.

In this their Extasie, the lookers on incessantly warble out soft trembling Musique, till such time as the boyes arise, who anon (as from a diuine trance) raise themselves and lie downe againe some what more leasurely, then suddenly in great hast and feare with gasty amazed lookes, vibrate a readie sword against the beholders.

The people submissiuely bow vnto the Idoll, till the boyes speake vnto them some ingenious inuented matter, they harken, belieue, and then depart well satisfied.

*Pectoribus mores tot sunt, quot in Orbe figura,
Qui sapit, innumeris moribus aptus erit.*

Mans heart commands as many wayes, as stars find resting places,
Who trauels must disguise himselfe each way with *Ianus* faces.

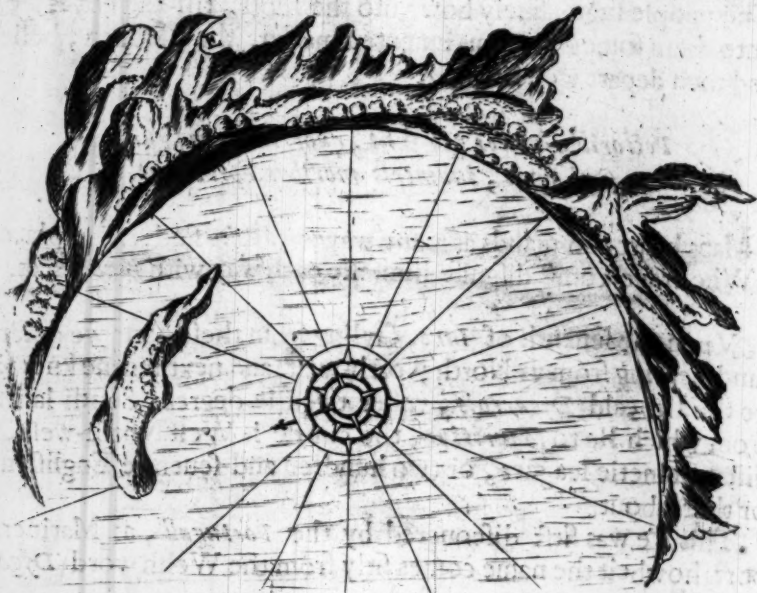
Vpon the seuenth of *Iune*, sayling from these parts we descryed land bearing from vs North North-west, and next morne knew it to be the Ile cald *Dygarroys*, vnder twentie degrees South latitude, from which Ile to *Mauritius*, the course is West North-west, and distant ninetie leagues, or two hundred and seuentie English miles or thereabout.

This Ile was first discovered by the *Portugall*, as Mariners report, howbeit the name comes fitly from the Welsh word *Dygarad*, or desolate.

• Tis full of Wood, Tertoises, Dodoes and wild-fowle, but no humane inhabitants, it giues it selfe to our view, not very high, sixe leagues distant, and to the South-west end are long shoales and dangerous.

Thence, after some patience and benefit of good Windes, wee arrived at the *Mauritius*, a place not unworthy the remembrance, or to be spoken of.

The Bay of Mauritius in the
North-west side of the Ile.



A description of Mauritius.

Mauritius is an Ile situate within the burning Zone close by the Tropick of *Capricorne*, but in what part of the World tis questionable, participating as well in part with *America*, in respect of the immense South Ocean, as bending towards the *Asiatique* Seas from *India* and *Iana*. But most properly adioyning the great Ile *Madagascar*, from which it is distant two hundred leagues, or sixe hundred English miles, whereby I iudge it placed in the *Afri. que* Seas, and thereby incorporated into *Afrique*. But how euer doubtfull of what part of the three it is, of this I nothing doubt, that for varietie of Gods temporall blessings, no part of the Vni-uerse obscures it. For what I affirme, I doe it not by fame, but being an eye-witnesse in part, and partly expert in the rest, I may affirme the whole, scarce to be parallellized.

Its latitude twentie degrees five minutes, longitude from the Meridian of Cape Comreim, twentie degrees, twenty minutes. Variation, twenty foure degrees nineteene minutes.

It first was discovered by the *Portugals*, who (not vnlike a second *Adam*, denotinating all new places and things) gave it the name of *Do-Cerne*, by some *Cyghes*, but since by the *Hollanders*, *Mauritius*; either from the name of *Grave Maurice*, or more likely by the ship-wracke of a *Dutch Ship* call'd the *Mauritius*, that laid her bones here, dead through rottenesse.

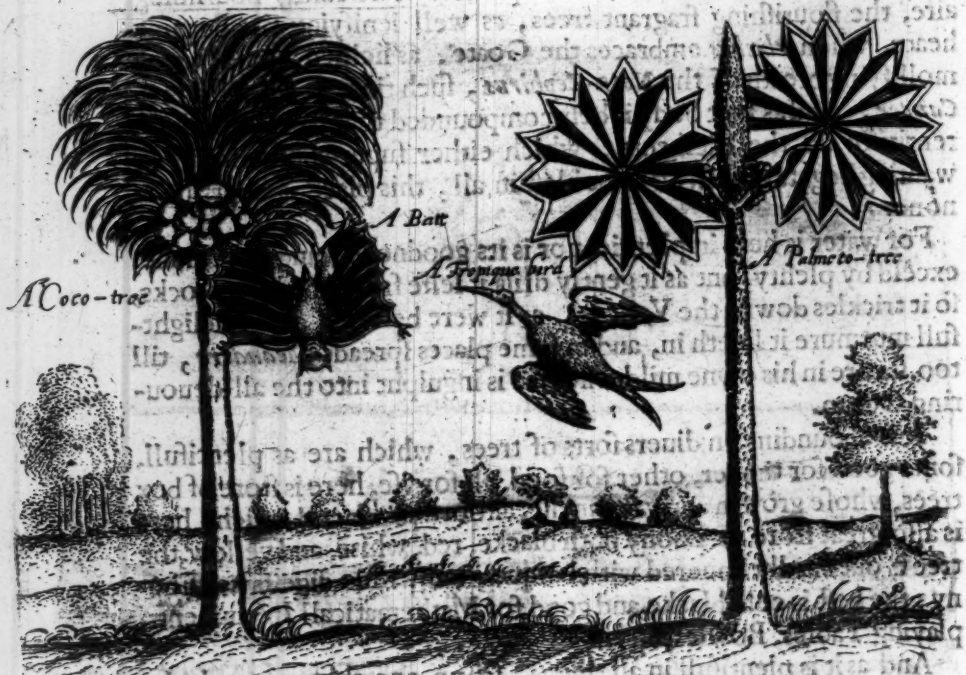
It is an Ile abounding with all good things requisite for mans vse, and requireable for the Zone; tis plac'd in, the Land is high and mountainous, chiefly where it beholds the Sea. The compasse or circuit of the Ile about a hundred miles. The greatest extent declining from North-east to South-west: it procreates a healthy nourishing aire, the flourishing fragrant trees, as well lenifying the burning heate, when *Phœbus* embraces the Goate, as helped by the sweete mollifying breath of the *Noto-Zephyrus*, such time as *Sol* adheres to *Cancer*: And as that body is best compounded that partakes indifferently of all the Elements, which either super-abounding, or wanting begets defect. So to be blest in all, this place is abortive in none.

For water is here in plentie, nor is its goodnesse, and sweetnesse, exceld by plenty, but as it gently drills it selfe from the high Rocks, so it trickles downe the Valleys, as it were besotted at the delightful murmure it liueth in, and in some places spreads *Meanders*, till too secure in his owne mildnesse, hee is ingulph't into the all-devouring Ocean.

It is abounding in diuers sorts of trees, which are as plentifull, some good for timber, other for food, all for vse, here is store of box trees, whose growth and greennesse, afford profit and delight, here is also great store of Ebony both blacke, red, white, and yellow, the tree is outwardly couered with barque, but within digests her Ebony: the best is cole blacke, and good for Mathematicall Instruments, playing Tables, Bowles, &c.

And as it is plentifull in all things, so no one thing exceeds the wood, which is in so great quantitie, that I could hardly procure passage. But the most beneficiall tree to Travellers is the *Palmeto*, it growes like the *Date* or *Coco-tree*, saue that her boughes are more large and round. The tree is long, straight and very soft, having no leaues, boughes or branches, save at the top, which are but few, yet those good to cover Tents, or to shelter vs from the raines, at the top whereof is a soft pith, in which consists the soule and vegetative vertue of that tree, which cut out, the tree expires, its taste is like a good sweet Nuts kernell, and boyld like Cabbage, but the best

commoditie is the Wine issuing from the tree, which is sweet, pleasant and nourishing as Muskadine or Alligant, thus wee drinke it; we come to a place where two or three trees grow together, and with a Hatchet cut a small hole in every tree, into which immediately effudes the liquor, so that suddenly all the holes I cut are full, then with a cane or quill we sucke the Wine first out of one tree, and then the other, and still one trees hole is full againe by that time we had drunke out of the two other, thus in three trees in lesse then one houre three of vs bowzed our bellies full. This Palmero Wine, is cold in digestion, purges the belly and helps obstructions, and let stand, in two dayes becomes good Vineger.



Again such is the life and pleasure of this *Ambrosia*, that (as I have noted) we were no sooner gone from the trees, though scarce three yards, but diuers Birds as Parrats (which here are store of) Kites and Lizards (of whom here be plenty, and those not a little curious) would speed to sucke the distilling Nectar.

Di.

Diuers other trees here be, strange both in shape and nature, one out of curiositie I tasted of, which for halfe an houre so malignantly bit and wronged my mouth and lips, as if Virrioll and Sulphur had beene imbrued. This tree procreates nothing that is Greene or good, is wholly naked, without leafe or flowre, and the body very soft and penetrable, in so much that I thinke a Mukset bullet would wel-nigh pierce through a tree of five yards circuit, whose softnesse, one of those inuited me to write my name in, which my Knife as easily performed, as with a stick you may doe in sand.

Another tree beares a cod full of sharpe prickles, wherein are hid a round fruit like a Doues Egge, which broken has in it a kernell, in taste, not vnlike an Acorne, but in digestion, if not the same, little better then poyson.

Other trees haue fruits like Pine-apples, like Arthichokes, like Plummes, others like Nuts and Berries, but what vertue, the fruits or names, or trees doe challenge, I must plead ignorance. This I obserued that of these, what the Birds eat not, the Tortoyse doe, and what they refuse, the Swine deuoure, so that by one or other all is tasted of.

And againe, as the Ile is prodigall in her water and wood, so shee corresponds in what else a fruitfull mother labours to be excellent in, not only boasting in that varietie of feathered creatures, but in the rarenesse of that varietie, which if run ouer briefly, yet may be thought too tedious, I feare by some on such a subject.

First, here and here only in *Dygarrow*, is generated the *Dodo*, which for shape and rarenesse may Antigonize the Phoenix of *Arabia*, her body is round and fat, few weigh lesse then fifty pound, are reputed of more for wonder then food, greasie stomackes may seeke after them, but to the delicate, they are offensive and of no nourishment.

Her visage darts forth melancholy, as sensible of Natures iniurie, in framing so great a body, to be guided with complementall wings, so small and impotent, that they serue only to proue her *Bird*.

The halfe of her head is naked, seeming covered with a fine yaile, her bill is crooked downwards, in midst is the thrill, from which part to the end is of a light Greene, mixt with a pale yellow tincture, her eyes are small, and like to Diamonds round and rowling: her clothing downy feathers, her traine three small plumes short and inproportionable, her legs suting to her body, her pounces sharpe, her appetite strong and greedy, Stones and Iron are digested, which description, will better be conceined in her representation.



In this Ile are sundry other Birds, as Goshawkes, Hobbies, Parrats, Reer-mice, or Bats so large as Goshawkes, Passe-flamingoes, Geese, Powts, Swallowes, Kites, Black-birds, Sparrowes, Robbins, Herons (white and beautifull) Cacatoes (Birds like Parrats, fierce, and indomitable: and may properly be so called from the Greeke *κακός* proceeding from an euill egge) Bitters, Hens and such like; which I name, for some mens better information.

Fishes are in huge numbers here, fresh and Sea-fish, of which the *Mannatee* or Cow-fish for taste and shape can pose both feeders and beholders, who because vsing the shore; on which she creepes vpon her paps, tastes like Veale, though not so delicate. Captaine *Evans* hauing struck one with a Fizz-gig leapt vpon her, and with his Dagger after fifty wounds, got conquest ouer her. He bought it deereley, for she so crusht him with her taile, that he spit blood vntill he died, being three weekes after. The head of this Monster is like an Elephant, some say a Cow, thats no small difference, her eyes small, bodie three yards long and one broad, her finnes so little that they are like the Dodoes wings, more to looke at, then for execution, tis a gentle fish vnmoued, and some say affects the visage of a man exceedingly, yea haue succoured some that were wounded and like to perish, more charitable and mercifull then reuengfull man.

In his head is a stone which being powned, and put in wine, is very soueraigne for the Stone and Collicke; that is of more value then his other fixe, which yet to him are farre more vsfull.

If I name what fish we took, twill helpe my memory. One speckled fish the Seamen fed vpon vnwarily, and for its naughtinesse is called the poyson fish, tis shaped like a Tench, but meazled, the rest are Breame, Tench, Trowte, Eccles (excessiue great) Crabs, Lobsters, Oysters, Caualloes, Porpiece, Grampasse, Whales, Bonetaes, Albycores, Flying Fish, Gar-fish, Rock-fish, Lympits, Sharkes, Pikes, Skate, Crafish, Cuttlefish, Soles, Tortoyfes, (in which I haue seene aboue a thousand Egges, great and manducable) and Dolphins, with many other, whose simplenessse, giue leaue to the starued Traueller to banish famine and hunger.

The Ile affords vs withall Goats, Hogges, Beeues, and Kine, land Tortoyfes, (so great that they will creepe with two mens burthens, and serue more for sport, then seruice or solemne Banquet) Rats and Monkeyes, all which becomes food to such ships as anchor here. They were first brought hither by the Portugall, who may truly say of those parts, as some before times of other.

Qua Regio in terris nostri non plena laboris.

Though now for the English and Dutch forces, they dare not rest there, nor owne their firings.

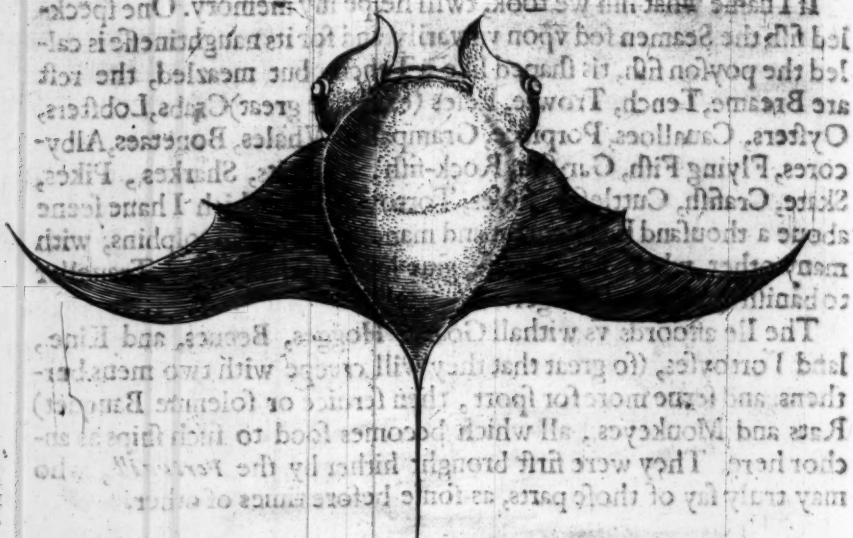
The birds are so vnused to tyrannicke people, that I haue shot one Heron in fixe, and kild them all one after another, the one not knowing or valuing the others danger, but beget destruction to themselves, by condoling their late dead associates.

The like for the fish, only the Goats are wary and haue their centinels.

The Hens in eating taste like parched Pigs, if you see a flocke of twelue or twentie, shew them a red cloth, and with their vnmast filly fury they will altogether flie vpon it, and if you strike downe one, the rest are as good as caught, not budging a iot till they be all destroyed.

The Bats, some case like Rabbits, though in my judgement, worse meate cannot be tasted of. They sqweake and call one the other, in most offensine cryes, and hang in swarmes vpon the trees (by claws fixed to their wings) with their heads downwards, they are faced like Monkeyes. Their Images vpon the Coco-trees, will speake best concerning their description.

One fish like to a Skate we caught, tailed like a Monkey, his eyes five quarters asunder, his finnes ends foure large yards, his mouth like a Port-cullis, a creature rather made to wonder at, then feed vpon.



One word of the soile it selfe, tis stonie and troublesome towards the shore, but within, fat, euen and pleasant, full of shadowing trees, and drilling Riuijets which giue both delight and tast to the eye and tongue (some few places except) which either storming at the aspiring height of the adjacent mountaines, or proud in his owne noyse, discends so violently, that it makes meere Cartaracts by its motion. Yet this fury addes to the benefit of the earth, making it sweete and mellow, which otherwise would shew too full of stones and sandy.

At some times Amber-greese is found here, which whether coming from the Whales sperme, Sea-froth, or other wayes, I leaue it to other satisfaction, for there are seuerall conjectures about it, here is Corall, white and louely. Tobacco is here also but whither by the labour of man or from Dame Nature, that I know not certainly.

The Ile has no humane Inhabitants. These creatures that possesse it, haue it on condition, to pay tribute (without exception) to such ships, as famine, or foule weather force to anchor there.

Hence our journey led vs homewards in fise dayes sayle descrying land, which bore from vs Southwest, and next day attained it, by its latitude, knowing it for *Englands-Forrest*.

Tis exceeding high, full of wood, water, Birds, great Eeles, but without Hogs or Goats, till our Captaine bestowed some there now as we passed, tis in compasse fiftie miles, has latitude from the *Equator*, twenty degrees fifty fise minutes, longitude from *Mauritius* one degree, fise and twenty minutes, and distant thence thirty seuen leagues. Its *Portugall* name is *Maskarenas*.

Hence

Hence in seventy dayes more we arrived at *Santa Helena*, an Ile in fixteene degrees South latitude, in longitude from *Soldania* Bay twenty two degrees, Variation of the Needle five degrees and some few minutes.



A description of Santa Helena.

S Anne Helene, was so denominated by *Luna de Nona*, the Portuguese, in regard he first discovered it on that Saints day.

It is doubtfull whether it adhere to *America* or *Africke*; the vast Ocean bellowing on both sides, and almost equally: yet I imagine she inclines more to *Afer*, then *Vesputius*.

Tis in circuit thirty English miles, of that ascent and height; that
tis oft inuolop'd with cloudes, from whom the noceine moisture to
fatten her : and as the land is very high, so the Sea at the brinke of

this Ile is excessive deepe, and the ascent so immediate, that though the Sea beat fiercely on her, yet can no ebbe nor flow be well perceived there.

The water is sweet above, but running downe and participating with the salt Hills, tastes brackish at his fall into the Valleys which are but two and those very small, having their appellations from a Lemmon-tree above, and a ruined Chappell placed beneath built by the *Spaniard*, and delapidated by the *Dutch*. Their has beene a Village about it, lately depopulated from her Inhabitants, by command from the *Spanish* King, for that it became an vnlawfull Magazin of Seamens treasure, in turning and returning out of both the *Indies*, whereby he lost both tribute and prerogative in apparant measure.

Monuments of antique beings nor other rarities can be found here. You see all, if you view the ribs of an old Carrick, and some broken pieces of her Ordnance left their against the owners good will or approbation. Goats & Hogs are the now dwellers, who multiply in great abundance (& though vnwillingly) affoord themselves to hungry and Sea-beaten passagers: It has store of Partrich & Guinea Hens, all which were brought thither by the honest *Portugall*, who now dare neither anchor there, nor owne their labours, lest the *English* or *Flemmings* question them.

The Ile is very euen and delightfull above, and giues a large prospect into the Ocean. Tis a saying with the Sea-men, a man there has his choice, whether he will breake his heart going vp, or his necke comming downe, either with bestowing more iocundity then comfort, and here we left buried our honest Captaine *Andrew Enans*.

After sixe dayes commorance in Saint Hellen, wee sailed thence North-west, and on the sixteenth of *October*, had latitude thirteene degrees fifty minutes, the Sunne then being in our Zenith, and in his progresse into *Capricorne*, then whose station hee neuer trauels farther South.

Three dayes after, wee were by *Ascension Ile*, in seven degrees fiftie minutes, its compasse is thirtie miles, and from Saint Helens two hundred and forty leagues, or seven hundred and twentie *English* miles.

On the seven and twentieth we crost the *Aequator*, where we had too many Tornadoes, and too many degrees, had little other or better weather then high stormes, natter raines and loud thunders. On the eleventh of *November*, wee paralleled the Greene Cape, and to the *Gorgades*, Iles famous by Poets for their *Princesse Gorgon* and *Medusa*, slaine by *Persone*, that made a defensive and offensive shield of her head, whose haire being curled like to Snakes, made them as frontes by admiration of her beauty or horror, that did behold them.

And

And with a beneficial gate past by those parts of the Western World so lately discovered, and much written of, the river of *Amazon*, *Guiana*, *Florida*, and other parts of *Mexico*, (and into some of which I likewise travelled) where I will a little detain the Reader from concluding with a few lines touching the first Discoverer of those Countries.

A Discourse and prooffe that Madoc ap Owen Gwynedd first found out that Continent now call'd America.

For albeit I have formerly in two lines, vindicated the honour of our Countrey, lost in the greater part by protract of envious time, or want of well-willers to defend it. I shall here somewhat more largely shew the ground of our conjecture, which which with the most censorious may happily beget admittance, if analogie of Language and authority of good Authours may finde it, touching the first Discoverer of the Western World, commonly (tho improperly) call'd *America*, and to redeeme an error formerly by a printed mistake of *David* for *Madoc*, of whom wee treat of.

We may entertaine some lights out of authentique Story, and peradventure whereby at first *Madoc*, and his brother *David* adventured vpon those Discoveries, and since them, *Colom*, *Vesputius*, *Magellan*, and others.

Plato may be brought into our first ranke, in that writing Dialogue wile of *Tymon* and *Cricus*, he discourtes of a great vast Ile, West of the *Atlantique* Ocean, and denominates it from Mount *Atlas*, supposing the extendure, comparable to *Africke* and *Asia*, ioyned together.

In the next place we may obserue, some small conjectures out of those Bookes of Rarities, writ two thousand yeeres agoe by *Aristotle* and *Theophrastus*, wherein is set downe a relation of some Merchants passing from the Straits of *Gibraltar*, by tempest driven to the West where they at length found out an Iland vninhabited (which I imagine the *Azores*, many ages after discovered by the *Flemmings*, and from them called the *Flemmish* Ilands.)

And others that suppose *Hanno* the *Carthaginian*, light their after much perill and industry, but though some would haue the great Ile West from *Carthage*, yet others as *Pomponius Mela*, and *Lampridius* affirme twas South wherhee discovered, which granted, it could be no part of the West *Indies*, but some of the *Canarie* Iles, *Atlantides*, *Saint Helena*, or *Ascension* Ile, which though they carry not the

Epethite of great, yet in respect of the noueltie, great aduenture and distance, may affect that stile. *Madagascar* if he got so farre (as some are of opinion) will cleare it. Only then, it seemes to me, that after so long a Sea journey foure monthes at least, and escape from such terrible stormes as constantly are noted in doubting the Cape of good Hope, hee should haue added a little more, and found out the Red Sea (not distant very much) and abreuiaed his progresse home, through calmer Seas and lesse difficulties euery way.

Seneca, Nero's Master in a Prophetique way, points out at the discovery: Extant in his *Medeam* Tragedie.

*Venient annis
Secula seris, quibus Oceanum
Vincula rerum laxet, & ingens
Pateat tellus, Typhisque nonos
Detegat orbes, nec sit terris
Vltima Thule.*

Marke well my speech:

The time will one day bee
(Guided by prouidence) when you shall see,
The liquid Ocean to enlarge her bounds;
And pay the earth a tribute of more grounds
In amplest measure: For the Sea-gods then
Shall shew new Worlds and rarities to men.

And by his leane who all great acts commands,
See *Thul'* lesse North by farre, then other Lands.

To fulfill which, we must introduce our *Madoc ap Owen Gwynedd*, who (to say truth) was the first and sure discoverer of those Countries, his Plantations and other Reasons, proouing it, which I trust will not offend any, because hurtfull to none, that wish well to vs or our Countrie, being withall a great Honor buried in modern silence and rapt from vs, by all the Christian World, who vnanimously accumulate the glory of it to the asorenamed *Columbus. Americus* and many others.

And least any may thinke the person to whom wee attribute, a Trophée of so great honour subiect to inuention or not worth a memory, I will first giue you a word of his Discent, with the occasion of his honourable Voyage and so goe on.

His name was *Madoc* brother of Prince *David*, and sonne of that famous *Owen Gwyneth* Prince of *Wales*, who for aboute thirty yeares gouerned their with great wildome, courage and good fortune: his Father was that *Gruffith ap Conan* that did homage to *William* the
Con-

Conquerour, at Saint *David's* for his Principalities in *Wales*, and other places, and lineally descended from King *Rodri-mawr*, or *Rodericke* the Great, who in many conflicts beat the *Saxons*, especially is renowned by those overthrowes he gave *Burchred* King of *Mercia*, *Athelwolve* King of the *West Saxons*, and *Merick* a valiant Prince amongst them in foure severall Battailles at *Gwerthen*, *Bangelu*, *Monegid*, and *Anglesea*, Anno Dom. 346.

Enough to satisfie the modest, touching the worth and value of this *Madoc*, this added, that so soone as his Father Prince *Owen* was dead, a great and implacable enmitie arose betweene *Iorwerth* (surnamed *Drwyndwn*, by reason of his broken nose) *Howell* and *David* somes of *Owen*.

Iorwerth (or *Edward*) was thought vnworthy the Crowne and dignitie both in respect of his deformity and simplenesse, *Howell* was excluded by vote of the common sort in that his mother was an *Irish* woman, and *David* though inferiour in yeares, yet by marriage of *Emma Plantaginet*, sister to King *Henry* the Second, by generall applause was judged worthiest, and secured himselfe not long time after, by that victory he got against his opposite Brethren, wherein *Howell* was slaine and *Iorwerth* escaped, by which Prince *David* became secure, till Anno 1194. *Llewellyn ap Iorwerth* recovered his Fathers right, helped by those active Gentlemen, *Howell ap Meredith* and *Conan ap Owen Guinedd*, his neere Kinsmen.

During which turmoiles and vnaturall strifes, the said *Madoc* loath to be an Agent of Discord to either party, and seeing propositions of peace ineffectuall, studies by all good means to avoid the knowledge of it, and aymes at some forren place of ease and profit, neither discouraged by improbabilities nor likely disasters.

These (no doubt) were causes moving Prince *Madoc* to this Heroicke Employment, added by those foretelling Southsayers, before named, and which without question were knowne vnto this *Madoc*, who according to his dignitie was instructed, in severall sorts of art and learning. And it may be hie called to minde that Prophetique Song made by that honorable Bard or Poet *Ambrose Teylessen*, who flourished in the time of *Aurelius Ambrosius*, brother to *Vther-pendragon*, called hither out of *Armorica* by the distressed *Brittaines*, to reuenge them vpon the vnciuill *Saxons* in the yeare 490. after Christ. *Teylessen* in that Song first reproques the Clergie of Avarice, Pride, and Superstition (though they boasted of a conuersion made awhiles before by *Augustine* the Monke sent to that end by *Gregorie* the Great.)

It seemes ignorant that long before, our Countymen had embraced Christ by the preaching of *Ioseph of Arimathea* and *Others* in this manner,

Gwae'r offeiriad byd
Nys angreiffia gwjd
ac ny phregetha.

Gwae ny cheidw efgail
Ac ef yn Vigail
Ac mys areilia.

Gwae ny theidw ey ddenaid
Rhae bleidhic, Rhuseniaid
A' i ffon gwrppa.

Thus in English :

Woe be to that Priest yborne
That will not cleanly weed his corne
And preach his Charge among.

Woe be to that Shepheard I say,
That will not watch his Fold alway
As to him doth belong.

Woe be to him that doth not keepe,
From Romish Wolues his silly sheepe
With staffe and weapon strong.

And then goes on yaticinating,

En Nava folant

En hiaith a gadwant

En tin a gothlant

and gwyllt wallia.

Vsque laudabunt Dominum creantem

Vsque servabunt Idioma lingua

Arnaque amittent sua cuncta

Præter Wallica rura.

Whiles Cambray's issue serve the Lord their Maker,

And with no other Language be partaker

So long, with glory they their owne shall keepe

Whiles other Nations in obliuion sleepe.

Madox ingeniously perusing the older illuminations and seeing in
some things the prophetic of this authentique Bard, accomplished

(for

(for till they forgot God no strangers infested them) employing his Patrimoniall Estate vpon men, ships and prouision, scarce bidding farewell to Brother or Kindred, left his honorable designs by preposterous ceremony and complement (actions when affected, sure remonstrances of shallow braines and vanity) might find lets or discouragement to himselfe or seruants, *Anno 1170.* hee left his Country, and after long saile and no lesse patience, blest with some happy windes, at last they discried land in the Gulph of *Mexico*, not farre from *Florida*, a land affoording health, aire, gold, good water and plenty of Natures blessings, by which Prince *Madoc* was ouer-ioyed and had reason to account his happy estate, superiour to that his brothers strone for, so eagerly emulating with ambitious hate & bloud each other, euen for a little Territory, incomparable to that good destiny allotted him, being a vast and wealthy Kingdome, obtained in some part without opposition, and able to satiate the most concetuous. There he planted, fortified some aduantageous places, left a hundred and twenty men to finish what hee had begun and returned home after some bad windes, guided by supream providence (his large compasse) and the benefit the Pole-starre gaue him on the night.

*Gods providence
the best compasse*

When he was landed and had accounted his happy and miraculous Voyage, told the hopes of succeeding Conquests, and other motives of perswasion and admiration, these and the worth of *Madoc* himselfe drew so many willing minds and pursets to a returne, that he attempted it with ten good Barques, loaded with all necessary prouisions, a matter of that consequence required. At his arriual hee found many of his *Brittaines* dead, caused by the Natives Villany or alteration of the Cline, which notwithstanding he digested patiently, and with *Edwall* and *Emeon* his Brothers, bettered the first intentions, liuing with content, and dying in no lesse distance from Heauen, then when at home, vnhappyest in this, that their owne Nation forgot them quite, either iudging them lost, because neuer after hearing from them, or because their owne Belings were turned topsie turuy, by the fatall end of that last vnhappy Prince *Lluellyn ap Gruffyth* (who married *Eliapor* Daughter of *Simon Mountfort* Earle of *Leicester*) slaine at *Buvelot* by *Francis* an Englishman, in base and cowardly fashion, *Anna Dom. 1282.*

And though the *Cambrian* issue in the new found world may seeme extinct, the Language to this day vsed amongst those Canibals, together with their adoring the Crosse, vsing Beades, Reliques of holy men and some other, noted in them of *Aensau*, and other places testified by *Franciscus Lopez*, by *Columbus* and other *Spaniards* at their first Discouery, points at our *Madocs* former being there, being impossible these ceremonies should come amongst them without instruction.

For

For *Ferdinando Cortez* Ambassadour and Generall for *Ferdinando* King of *Spain*, confesses that *Matezuma* (second sonne of *Antzol*, and Father of *Quabutymoc*, last King of *Mexico*) told him, vpon demand how such venerable things came first amongst them, that they had it by tradition that many yeares before, a strange Nation liued amongst them, but whence deriued or how named, hee could not satisfie, though by any indifferent man it may be granted, it could be no other saue *Madoc*, confirmed by the Records yet extant, writ by *Cynwric ap Grono* and *Guten Owen*, and no lesse orthodoxall, by that language left by the *Combrians* to Birds, Riuer, Rocks, Beasts, and the like.

Some of which words are these *Gwrando*, signifying in the *Cambrian* speech to giue care vnto or hearken. *Pen-gwyn*, with vs a white head, referd by the *Mexicans*, to a Bird so called; and *Rockes* complying with that *Idiom*. Some Promontories had like denominations, called so by the people to this day, tho estranged and concealed by the *Spaniard*. Such are the *Iles Corroeso*. The Cape of *Brutaine* or *Brittaine*. The flood, *Gwynadwr* or white-water, *Bara* bread, *Mam* mother, *Tate* father, *Dowr* water, *Bryd* time, *Bu* or *Buch* a Cow, *Clugar* a Heath-cocke, *Llwynog* a Fox, *Wy* an Egge, *Calaf* a Quill, *Twyn* a Nose, *Nef* Heauen; and the like ther used: by which in my conceit, none saue detracting Opinionatists can iustly oppose such worthy testimonies and proofes of what I wish were generally allowed of. And if recitall of Authours may beget more credence, wee referre the Reader to those Records writ two hundred yeares agoe and more, by *Cynwric ap Grono*, *Guten Owen* who liued in King *Edward* the Fourth's time, *Humphrey Lloyd*, *David Powell*, *Sir Iohn Price*, *Richard Hackluyt*, *Burchet*, *Davis* and others. Enough to the wel-willers of Truth and Justice, too much for scarping Zoylists, and such as take pleasure in sophistry and opposition.

This, no doubt, had it bene so faithfully knowne and beliened amongst forreigne and moderne Writers as is merited, then *Christopher Columbus* (a man in truth worthy and industrious) *Americus Vesputius*, *Magellan*, and many others had not wholly carried along with them the immortall honour of that happy enterprize, nor had Prince *David* and *Madoc* bene defrauded of their claime into those Countries, nor had the Pope nor *Spaniard* had that immediate interest grounded vpon their first Discouery as very many Iesuits and Statists haue late disputed for.

We allow no lesse (I dare say more) honour to *Columbus* then they or any other can, but this withall. That this his Navigation succeeded *Madoc ap Owens*, three hundred two and twenty yeares, and the advantage is this, hee prosecuted his intents in a happier Age, and when the World was more addicted to forreigne Employ-

ployments, and abler by Navigation to attaine with lesse perill, actions much more difficult,

Columbus was borne in *Cugurea*, not farre from *Genoa*, a man both modest and expert in Sea affaires, his helpes left him by a Pilot dying at his house. Soone after his returne from those parts forced thither by storme and destinie, and comparing those proofes with the coniectures of ancient and graue Philosophers, and it may be not wholly ignorant of *Madaga* former being there (for what Nation formerly knew not the Acts of Englishmen better than themselves, else had not *Pollidore Virgill* (to our shame) vnderooke our Chronologie with *Verstegan*, alias *Rowley*, from both whom wee sucke too many vntruths and coniecturall testimonies.

Columbus armed with hopes and some assurances repaires to some Christian Princes for his vnderakers, King *Henry* the Seventh loyning money too well, and obseruing simplicitie in the Messengers deliery and lookes (who vnfortunately had bene detained prisoner by some Rascals in his passage hither) denied him so that immediatly vpon the Kings refusall and the *French Kings*, his brother by that time had drawne on King *Ferdinand* (though first against it, having his hands full, ere he could vtterly expell the *Saracens*, too long among them) so that vpon the commends of *John Perez de Marchena*, Rector of the Monastery of *Rabida*, *Colon* was trusted with two small ships and two hundred men.

With which after sixtie dayes sayle after much patience, and no lesse adoe to quiet the discontented *Spaniards*, they descried land in some part of *Mexico*. Infinitely ioying himselfe and them, and by this good lucke deriuing no lesse Gold vnto the *Spaniard*, than all *Europe* enjoyed formerly, but how meanly this worthy man was after that rewarded, I leaue it to the Reader to satisfie himselfe in others Writings concerning it.

Not long after *Americus Vesputius* (before his Orientall Navigations) aduances Southerly, where with small toyle hee found land enough (but part of that Continent formerly discovered) to glut ambition, howbeit iudging his labours more excellent then the others, he denominates that vast & spacious Continent from his owne name, *America*, iniuriously assumed and vnwisely given him by other Kingdomes, being that others had the glory of first finding it, and might more iustly haue called it *Madocya*, *Brittania*, *Colonia*, or *Columbina*.

But wee see by generall assent *Americus* has got the honour of it, and thrives better (tho deseruing equally) then *Bathillus* the Poetaster, who thought to haue defrauded *Virgill* of his elaborate Poem, and there want not some (yet those not enuious) that wish his reward agreeable.

Magellan soone after sailes yet more South, and passes that *Freshwater* or strait, with more reason called *Magellan*, a hundred others have since that gleaned severall additions of Titles and new names their distributed.

Only he that in truth most of all deserved it, *Madoc*, sleeps, ambitious of quiet more then vain-glory, yet those that love his memory will not passe by such living Monuments of his desertings (my owne case at this present) without some small testimonie of their affections and zeale to worth and equitie, and leave it to a better Author, in a better method, to revive him clearer.

I will lead you through no more extravagancies, lest your entreated patience turne into exoticke passion, being jealous I have mounted higher then can become modestie and small desires, and in truth am no lesse desirous of home (tyred in a double Trauaile, by scor-Zones and surfer of presuming ignorance which adde nothing, but detract from better Notions.)

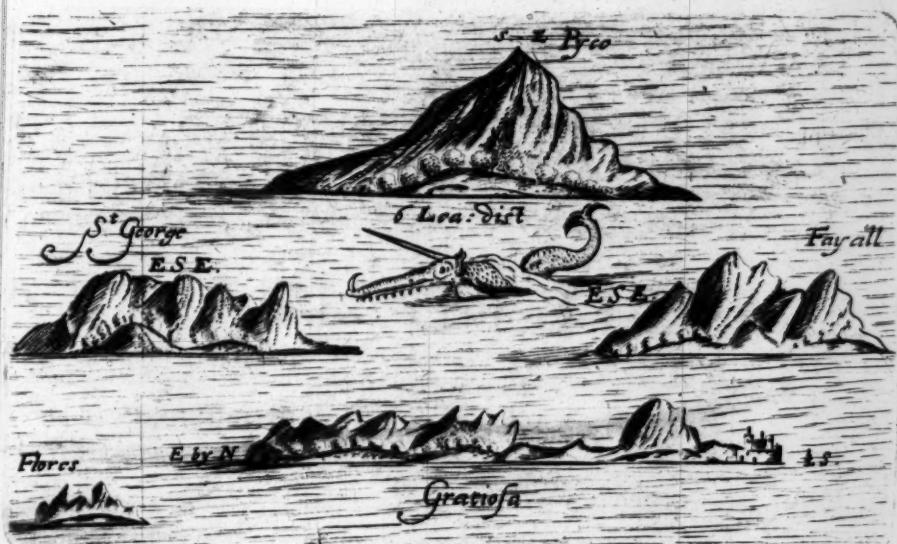
On the last of *November*, after much struggling with contrary windes and some tempests, we got sight of the *Azores* knowne by other names, as the *Western* or *Flemmish* Islands. In their Origine knowne best to *Fleewings*, though now subiect to a higher command, the *Imperious Portugall*. They are nine in number, of which *Tercera*, is (if not greatest) most famous for a defensive Warre the *Prior Don Antonio*, Titularie King of *Portugall*, made there against the insatiate and invading *Spaniards*, who finally got that and the rest of *Don Antonios* territories claymed by right of blood and conquest, as the *Historian Camestagio* in his vision of the two Kingdomes treateth of.

They are abounding with norich Commodities, their victuall is small, Wine bad, and water not very excellent. They afford much Oade, which has made them most famous and best enriched them.

This added, that the old account of the first Meridian is transferd hither from the *Ganepies*, or *Iles once Fortunate*, for twixt *Flores* and *Coruo*, the Needle finds no Variation, elsewhere saue in that parallel increasing.

The other seven are these, *Saint George*, *Saint Michael*, *Saint Mary*, *Fayall*, *Pyco*, *Gratiosa*, and *Tercera*. Some of which I here shov vn-usefully demonstrate.

Lca.



Leaving these, wee entered the *Spanish* or *Cantabrian* Ocean, where thinking our selues past all danger (such ioy the sight of the Christian World and affinitie with our owne Country enricht vs with) when loe to shew there is no constancie nor trust in incertaine Seas and terrene pleasures, an horred three dayes continued tempest (not without much feare and doubt) threw vs vpon *Vsbents* point in *Brittany* (a marittime part of *France*) and immediatly againe, when we expected most danger, the weather fauoured vs, and with a smiling gale affoorded vs in few watches, sight of our long-lookt-for *Ithaca*: And the more desired, that these *Relations* might find acceptance from that most noble Lord the Earle of *Pembroke*, Lord Steward (now with God) & my Lord of *Powys*, from whose encouragements I affected Trauaile: which I cannot passe by without acknowledgement.

To conclude, wee came safe to an anchor in *Plymouth* Hauen, where (not without great cause) wee gaue God hearty thanks, for his former mercies and our present safeties.

The End.

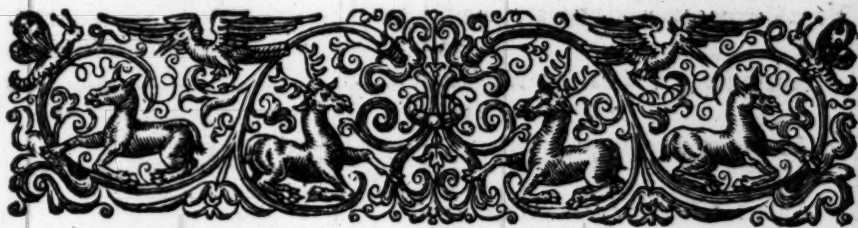
*Stat sua cuique dies: breue & irreparabile tempus
Omnibus est vite, sed famam extendere factis
Hoc virtutis opus est:*

I am therefore, was enticed to this or that, or
 thinking on things past all night (both for the sight of the Church
 in World, and in spirit with our own Country, and as with
 which too to know there is no comfort nor rest in this world, but
 and to some pleasures, and to some things, and to some things, and
 without much (as I have said) (but now as you have seen in the
 was (a marriage part of Fanny) and immediately after, when we
 expected most danger, the weather turned so, and with a little
 quite attended as a few watchful eyes of the Lord for Fanny
 and the more desired, that the Lord might be so good
 from that most noble Lord the Duke of Newcastle, Lord of the
 now with God, & my Lord of it was, now whole, and now
 I affected, I could, which I cannot pass, without knowledge

To conclude, we came late to an anchor in Plymouth Harbour
 where (not without great cause) we gave God hearty
 thanks, for his mercies and our
 perfect safety

The End

The end of the world is at hand, and the
 coming of the Lord is near, and the
 day of the Lord is at hand



AN ALPHABETICAL
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contained in these Trauailes, for the Readers
better ease and direction.

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131. for Forlorne read Errunc: for Mosque read Mesopotamia: for Dauid ap Owen Gwynedd,
read Madoe ap Owen Gwynedd: the word Diriad in pag. 220. is to be left out.

FINIS.



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